

STVETV GODLIE

meditations vpon

THE LORDS PRAYER, THE
beleefe, and ten commaundemen-
tes, with other comfortable meditati-
ons, praers and exercises.

Wherunto is annexed a defence of the do-
ctrine of gods eternall election and predesti-
nation, gathered by the constant martyrs
of God John Bradford in the tyme
of his imprisonment.

The contents wherof appeare in the page
nexte folowyng.



Nowe fyrst prynted by Rouland Hall, dwel-
lyng in gutter lane at the signe of the halfe
Egle and key, the. 12. of October 1562.

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TO THE READER.



Ere hast thou (good reader) such godly meditations, prayers and other exercises of that worthy witness of god John Bradford, as god by his singular providence hath besthereto preserved and now at the length brought to light for thy comfort and commoditie. Daylye and howerlye was this his exercise, to talke with god by faithfull and hartye meditation and prayer with power pearynge the heauens, and many such godly exercises dyd he leaue behinde him, which either time hath consumed or elles such as keepe them in store to their owne priuate vse, doe little consider what benefite they withhold from the church of god, whiche if they shall yet brotherly communicate, there shall not lacke good will and diligence to set them abroad. In the meane¹ season, let vs with thankfulness receyue, reade, and practise these, as meanes to quicken our spirites, to stirre vp our dulle hartes to a more feruente inuocation of gods holy name. Which howe farre it is fro that it shuld be in vs, and what nede we haue thereof, if oure deade senses cannot feele, here may we see and perceiue. Here may we learne to flee vnto god by prayer, that we runne not on still with this vnthankfull world, into forget-

get.

To the reader.

getfulnes of his great benefites powered vpon vs, especially for the libertie of his gospel, which we (in much mercye restored nowe vnto vs againe) so vnthankfully receaue, so vngodly neglect, so wickedly abuse. God graunt vs his good spirit to work in vs this good work: to looke about vs in time: to consider our state past and present, as in deed we haue great cause to do, & so with hartie praier flee vnto god to preuent the plagues that are at hand, lest with double woe we find the latter ende worse then the beginning.

Instructions to be

observed concerning
Prayer.

There be many thynges that pertaine
unto the knowledge of true prayer.



Firste to knowe what
prayer is. Secondly,
howe manye sortes of
prayer there be. Third
lye, the necessitie of
prayer. Fourthly, to
whom we ought to pray. By whom
we must pray. Where to pray, and
what to praye. The excellencye of
prayer. What we must do that our
prayers may be hearde.

What prayer is.

Praier is a simple, unfained, hum-
ble and ardent openinge of the
heart before God, wherein we ei-
ther aske thigs needeful, or giue than-
kes for benefites receaued. Paull in
firste to timothee 5. 2. Chap. calleth
it by some goodly names in one sen-

A. II.

tence

A godly meditation.

tence, to witte, prayer, supplication,
intercession and thanks geuing. In
latyn, Deprecatio, Obsecratio, intercessio, et
gratiarum actio. Wherof the first is for
the aduoyding and preventing of e-
uill, the second is an earnest and ear-
uent calling vpon god for any thing,
the third is an intercession for other,
the fourth is a praising of God for
things receaued.

There be three maner of waies how we
shoulde praye.

1. First publickly, and that is called
congregational prayer: and privatly, as when
men praye alone, and that is called
private prayer: and howe bothe these
two are allowed before god by scrip-
ture beareth testimony by the exam-
ple of all the holpe men and women
before and after Christ.

2. Of the necessite of prayer.

3. Where be all things y^e prouoke
vs to pray, first the commandment
of god, secondly Sinne in vs, which
doth

of the lordes praier,

Diſueth vs of neceſſity to god for ſuccor,
for life, & mercy, thirdly our weak
nature being vnable to doe any good
requireth praier to ſtrengthen it,
euen as a houſe requireth principall
pillers for ſupporting of it, fourthly
the ſutteltie of the enemy (who
prouide lurketh in ſecret inwarde parts,
waitinge to overthrowe vs euen in
choſe things which we thinke to be
beſt done) ſtirreth vs vehemently
therevnto.

To whom we ought to praye.

4. Theſe thinges pertaine to hym
that muſt be prayed vnto, firſt that he
haue ſuch eares as may heare al the
worlde at ones, ſecondly that he be
in al places at ones, thirdly that he
haue ſuch power that he may be able
to helpe, and ſuch mercie that he will
deſpise.

By whom we ſhoulde praye

5. Chriſt only is the way by whom
we haue free acceſſe vnto the father

A. iii.

and

A godly meditacion.

**and for whom our prayers are accep-
ted (our infirmities notwithstanding)
without whom all our prayers are
abominable.**

Where to pray and what to pray.

**6. As touching the place where we
should pray, saying all places are one,
there is none forbidden: onely the
common prayer must be made in what
place so ever the congregatyon of
Christ doth assemble.**

**7. What to praye, lyeth in the ne-
cessitie of euery man: & for as muche
as we nede both spirituall and cor-
porall things, we may boldly aske
the both. For as to aske spiritual gif-
tes it is profitable & commaunded;
so to aske corporall, it is necessarie
and allowed.**

Of the excellencie of prayer.

**8. The worthines of prayer consist-
eth in. ii. thinges: in the dignitie
of the commaunder who is god the
fountayne of all goodnes, who also
commaundeth onely good thinges,
and in the effect & followeth it, which
is**

upon the lordes praier.

is the obtaininge of whatsoever we
desire faithfully, according to y^e will
of God.

What to doe that we may be heard

9. First we muste put of oure owne
righteousnes, pride, and estimation
of our selues, and put on christ with
his righteousness: secondlye, an ear-
nest faith and earnest loue, with the
putting of all ranchoz, matter & en-
uie is requited: finallye we be re-
pentance knitteth by the knot;

For in it are contained all the

vertues afoze

named.

¶ Breadfoze.

A meditation of the lordes prayer.

Our father.

Gene. 1.



Gene. 3.

Gene. 12. 22
23. 24. 25.

Exod. 13. 14
15. &c.

Exod. 19. 20

Heb. 1.

1. cor. 15.

Rom. 5.

Thou good lord, which
madest heauen & earth
the sea and all that is
therin, together with
thy dearely beloved
sonne Iesus Christ,
and with thy holy spirite: Thou the
same god, which openest thy selles
to vs by thy promise: Thou the
God of Abraham, Isaac and Jacob:
Thou which broughtest thy people
of Isracell forth of Egypt wth a migh-
tie hand and a stretched out power:
Thou which gauest thy lawe vpon
mounte Sinai: Thou which spakest
by thy prophets, & last of all in these
latter dayes by thy dearely beloved
sonne Iesus Christ, whom y^e woldest
shoulde be made a second Adam, that
as by y^e first we are childre of wrath,
carnall and full of concupiscence: so
by him we might be made children
of grace and spiritual, by communi-
cating with him y^e qualitie, merites
vertues

of the lordes draier.

vertues, and grace of bys fleshe
 through the operation of the holpe
 spirite, as he communicated with vs
 the substance of oure fleshe in the
 wombe of y^e virgin Marie, by the o
 peration of the same holy spirit, be
 ing that blessed seede which was pro
 mised to Adam, Abrahā, Isaac Ja
 cob, David, which should brouse the
 serpents heade, which should bring
 the blessing on all nations, whiche
 should raighe ouer thi house for euer,
 and mightily overcome thine and
 our enemies, as in dede he did by his
 incarnation, nativite, circumcisiō,
 exile, baptisme, fastinge, tentacion,
 doctrine, dedes, miracles, workings,
 agonies, bloody sweate, passion, death
 resurrection, and ascension, and yet
 he sitteth by his meditation and in
 tercession for vs, and at the length
 he will on al partes fully accomplish
 by his commynge to Judgemente,
 which will be fodearly in y^e tittillking
 of an eye, in the blast of a trumpet
 and shoute of an Archangell. When
 he shal be sene wyth thousands of
 Saintes & innumerable thousands

Mat. 1.
 Luck. 1.

Gene. 3. 15.
 26. 28. 1. 101
 Psal. 89.

2. Reg. 7.
 Luk. 1.
 Psal. 110.

Rom. 8. 2.

Mat. 24.
 1. Cor. 15.
 1. Thess. 4.
 2. Cor. 5.

A godly meditation

of Angels, all the whole worlde be-
ing on fire, and all people that euer
were, are oꝛ shalbe then standing be-
foze his tribunall oꝛ iudgement seat
to render an accompte of that they
haue done in thys boode, be it good
Exod. 32. 33. oꝛ bad: Thou I say, this god whiche
Plal. 5. art holpe, rightuouse, trewe, wyse,
Ioc. 2. pure, chaste, mightie, merciful, good,
graciouse, a hater of sinne, an auen-
ger of vnrightrousnes ec, wolbeste
that I which am boꝛne in sinne and
concepued in iniquitie, which by na-
ture am a childe of wyathe (for my
hart is so vnsearcheably euell that
out of it springeth corrupt conceps-
sence; so that the inclination there-
of is prone to euell alwaies euen fro
my youth by: as is my vnderstanding
and mynde so darkened, that I can-
not perceyue those thinges, that be
of god of my selfe, and all the wyse-
dome whiche I receyue from Adam
naturallie oꝛ other wyse attayne
by labour oꝛ studie befoze regenera-
tion: I cannot thinke a good thought
muche lesse wythe it oꝛ consent vnto
it and least of all doe it) thou I
saye

vpōn the lordes praier.

saye yet wouldest that I being such
a one, in whom dwelleth continuall
enmitie against thee, that I whiche
am nothinge but sinne and one that
doeth euell alwaies before thee, shouldest
call thee and beleue thee this gods
father of our lord and Saviour Je-
sus Christ, to be in very dede my fa-
ther, that is, thou wouldest I should
be moſte assured, that thou of thyne
owne good will, whiche thou haſt
to me wardes before I was, yea be-
fore the worlde was, haſt in Christe
choſen me to be thy child, & through
him art become my moſt louinge fa-
ther, from whō I should loke for all
good thinges, & be moſt certaine-
lye perſwaded, that loke howe muche
thou art more then mā, ſo much thy
loue and fatherlye prouidence to-
wards me paſſeth the loue & prou-
idence of anye father towarde his
childe, in louing me, caring how to
help me, prouiding for me, nourri-
ſhing me, & helping me in al my nedes.
So certaine I wouldest haue me to be
of this, & to doubt of it, both moſt off
pleaſe thee & diſhonor thee, as either
thou

Rom. 8.

When and
wherefore
god is be-
come oure
father.
Eph. i.

We should
be certaine
and with-
out doubt
that god is
our father.

A godly meditation.

The great
test disho-
nor to god
is to doubt

Causes to
confirm
our faythe
that god is
our father.

¶ Were not true, or not able to doe
these thynges, or els becamest not
my father in respect of thine vnto
goodnes I chist only, but also in re-
spect of my worthynes and deserts.
And y I should not wauer or doubte
of thys that thou arte my deare fa-
ther & I thy childe for ener throught
Jesus Christe, it is required in the
first commaundement, which sayth
I am y lord thy god, thou shalt haue
none other goddes but me: agayne,
thy sonne doth here commaunde me
to call thee by the name of father:
moreouer in the firste article of my
belefe I pprofesse the same in saying,
I beleue in god the father almighty:
besydes this there are manye other
thyngs to confirme me herin, as the
creation and gouernement of the
world generally, and of euery crea-
ture particularly, so al is made and
kept for man and so for me, to serue
me for my commoditie, necessitie &
admonition. Againe the creation of
me, in that thou hast made me after
thy Image, hauig a reasonable soule,
body, shape &c. where thou mightest
haue

of the lordes praier.

haue made me a tode, a Serpent, a
floure, deformed frātike &c. mozeouer
thy wonderfull cōseruacion, nozishing
and keeping of me hitherto in my in-
fancie, childhode, youth &c. Al these
I say, shoud cōfirme my faith of thy
fatherlie loue. But of all things the
opening of thy selfe by thy worde &
promise of grace, made after many
fall, first to Adam, then to Abraham
Isaac, Jacob, and so to other, beyng
published by the prophetes fro tyme
to tyme, and last of all accomplished
by thy deare sonne Iesus Christ, in
whom thy promises are yea & Amen:
The opening of thy self thus, I say,
in and by Christ, is the most chiefe &
sure certificar, that thou arte my fa-
ther for his sake, & I thy deare child,
although of my selfe I am most vn-
worthy. y^e thou accordinge to thy
promises, hast not spared thy deare
sonne Iesus Christ, but giuen hym
to y^e death of y^e crosse for my finnes.
Thou woldest he shuld be made fleshy
of our fleshe, and bloude of our bloud
in the wombe of the virgine Marie,
by the operation of the holy Spēse
that

2. Cor. 1.

Iohn. 3.

Ephes. 5.

A godly meditation.

that we by the working of the same
 spirit, through the merites of his
 flesh & blood, might be made flesh
 of his flesh and blood of his blood,
 that is, as he hath the substance of
 our flesh & blood: even so we might
 have and for ever enjoye in him and
 through him, the qualities, vertues
 and gifts of rightuousnes, holines,
 innocencie, immortallitie, and glorie,
 where with he hath endued our na-
 ture in his owne person for as all
 that as now in faith & hope we have
 y^e same, so in his coming we might
 fully enjoye them in very dede. for
 then shall our bodies no longer be
 like to his glorious body. Herein a-
 pereth thy love, not y^e we loved thee
 but that y^e lovest us, & hast given thy
 sonne for us: herein doest y^e comend
 unto us thy love. y^e when we were
 yet sinners. Christe thy deare sonne
 died for us, so y^e nothing should sepa-
 rate us from thy love in christe. Iest
 neither death nor hunger ec. for if
 when we were enemies, we were re-
 conciled unto thee by the death of thy
 sonne, much more we being reconciled
 shall be

Phil. 3.

1. John. 3

Rom. 5.

Rom. 8.

Rom. 5.

vpōn the lordes praier.

shalbe saued by his life. And yf I shuld
not doubt herof, but certainly be per-
swaded all thyngs to pertayne to me,
where I mighte haue been borne of
Turkes, loth woldest I shoulde be
borne of Christian parents, brought
into thy church by baptisme, which
is y^e sacrament of Adoptio, and re-
quireth faith as wel of remission of
my finnes, as of sanctification and
holmes, to be wrought of thee in me
by thy grace and holy spirit. Where
I mighte haue been borne in an ig-
norant time and region, woldest I
I shuld be borne in this time and re-
gion, where is more knowlege re-
ueled, then ever was here or in ma-
ny places is. Where I mighte haue
been of a corrupt iudgemente, & en-
tangled with many errors, loe y^e of
thy goodnes, as thou hast reformed
my iudgement, so dost thou keepe
it, and no lesse for the same iudgement
sake dost vouchsafe somewhat
by the crosse to try me. By all which
thynges I shuld confirme my saythe
of thyngs, that thou alwayes hast
been, arte and wylte be for euer
my

What bap-
tisme is &
what it re-
quireth.

A godly meditation.

what is the
effecte or
fruite that
cometh of
thys cer-
taine per-
swasio that
god is our
father.

my deare father: in respect toherof I
shoulde be as certayne of saluation
of this my certayne of heauen for e-
uer: to be thankfull, cast my whole
care on thee, trust on thee, and call
vnto thee, with comfortable and certaine
hope for all thynges that I wante.
For in y^e thou hast giuen to me this
benefite to be thy childe and inheritor,
vndered on my behalfe, simply and
only in respect of thine owne good-
nes and grace in Christ, tell at any
time I shoulde doubt of my hope I shoulde
I but hope certayne that nothing
profitable to me can be denied, in
thi power is infinite: for as thi good-
will is declared in adooptinge me, so
nothing can be finally wanting vnto
which may make for my weale (for
I shoulde improve thi power to be all
mighty) in y^e thi will is so declared
already declared: whereas my desire
requirerh to beleue in thee y^e father
almighty, in consideration wherof
I shoulde in all thynges behaue my
self as a child, repose in thee, praise
thee, truste in thee, feare thee, loue
thee, loue thee, call vpon thee. &c.

But

vpon the lordes praier.

But alas how heauie harted am I:
How vntthankfull am I: Howe full
of vnbeleife, & doubtinge of this thy
riche mercie: Howe litle doe I loue
thee, feare thee, call vpon thee. &c.

O be mercifull vnto me, forgyue
me good father for thine owne sake,
and graunt me the spirit of thy chil-
dren, to reuele thy self vnto me, and
Jesus Christe thy deare sonne oure
lord, by whō we are made thy chil-
dren, that I may truly knowe thee,
hartely loue thee, faithefully hange
vpon thee in al my nedes, with good
hope call vpon thee, render faithful-
ly this honour to thee, that thou art
my god & father, & I thy deare childe
through thy grace in Christ, and so
alwaies be endued with an assured
hope of thy goodnes, and a faithfull
obedient hart in all things to thy ho-
ly will. At thy hands and from thee
as I must loke for al things, so come
I vnto thee and praye thee to gyue
me these thinges whiche thy deare
children haue, and thou requirdest of
me, that I might come & aske them
of thee, as now I doe through Jesus

B. i.

Christ

A godly meditation

Christ our lord.

As by this word (father) I am taught to glory of thee and in thee, and all that ever thou hast (so; thou art wholly mine, my lord, my god, my father) so by this word (Our) I am taught to glory of all the good, that al & every of thy servants that ever were, are, or shalbe, had, haue, and shall haue. For now I am taught to beleue, & thou hast called me into the communion of thy church & people, whom hereby I perceiue & hast commanded, to be careful for me, as for themselves, and in all their prayers to be as mindful of me, as of themselves. Again as by this word (Father) I am taught to remember & render my dutie I owe to thee words, faith, loue, feare, obedience &c: so by thy words (our) I am taught my dutie towards thy people to be careful for them & to take their sorrow, poverty, & affliction &c as mine owne: and therefore to labour to helpe them in hart and hand, after my vocation & habilitie, utterly abhorring all pride, selfloue, arrogancie, & contempt of any. By reason wherof I haue great cause to

vpon the lordes praier.

lament & to reioyse. To lament be-
cause I am so farre frō cōsideration,
much moze frō doig my dutie to thy
people in thoughts, woꝝds, oꝝ dedes.
To reioyse, because I am called of
thee, & placed i the blessed societie of
thy saints, & made a mēber & citizen
of the heauenly Ierusalem, and be-
cause thou hast giue in commaūde-
ment to all thy church to be as care
full foꝝ me, as foꝝ themselves.

But alas howe farre am I herefrō?
As I am giltye of vnthankfulnes foꝝ
this thy calling me into the blessed
cōmunion of thy deare sōne, & chur-
che, yea of thy selfe: so am I giltye of
selflone, vnmercifulnes, pꝛide, arro-
gantie, forgetfulnes, cōtempt of thy
chilozen: foꝝ els I could not but be o-
therwise affected & otherwise labour
then I do. Oh be mercifull vnto me
good father, foꝝ giue me, & graūt foꝝ
chꝛists sake, that as my tonge sou-
deth this woꝝd(our) so I may in hart
fele the true ioye of thy blessed com-
munion, and the true loue & cōpas-
sion whiche thy chilozen haue and
fele towards their bzethen, that I
may

B. ii.

A godly meditation.

may reioyse in all trouble, in respect of that ioyefull communion: that I maye denye my selfe to honour thy children vpon earth, and endeuer my selfe to doe them good for thy sake through Ies^{us} christ our lord. I come onely to thee to giue me that which I cannot nor muste not els where haue, and thou requirrest it of me, y^e therfore I shuld as thy childe come and craue it to thy glozy.

Which art in heauen.

AS by these words (Oure father) I am taught to gloze and reioyse for the blessed cōmunion which I am called to w^{ith} thee, deare father, with thy Christ, and with thy holye church: so also am I heare taught by these words (Which art in heauen) to reioyse in respect of the place and blessed Ioyes, whereunto at the length in thy good tyme I shall come. For now I may perceiue, that as heauen is thy home, so is it mine also, being (as I am) thy childe through Christ, although heare for a time I am boundely

vpon the lordes praier.

dely on earth and in miserie.

Againe by these wordes (which arte
in heauen) I am admonished, not one-
ly to discretne thee from earthly fa-
thers, and to knowe how that thou
art almightie, p̄sent in all places,
and of most puritie, to cōfirme thee
by my faith, to be p̄uoked & moze
to feare thee, to reuerence thee &c:
but also I am admonished to iudge
of thy fatherly loue by heauenly be-
nefitēs, and not by corporall simply
and alonely, for often times the wic-
ked prosper moze in the worlde, and
haue moze worldly benefites, then
thy childzen. So that by this I see
thou woldest pul vp my minde from
earth and earthly things, to heauen
and heauenly thinges; and that I
should see further by corporall be-
nefitēs, thy heauenly p̄ouidence for
me. For if & place me thus on earth
and thus blesse me as thou doest &
hitherto hast done from my youthe
up, in that thou art nothing so care-
ful for my body as for my soule, how
shuld I but thinke much of thy p̄o-
uidence for it in thy home, where is

B. iiii.

such

A godly meditacion.

Such gloze, as þe eie hath not sene &c.
of which thinges, these cozpozall be-
nefites of thine, given me on earth,
shold be as it were inductions, and
the taking of them away, admoniti-
ons to be moze mindesfull of perma-
nent thinges, and lesse mindesfull of
transitozie thinges.

By reaso hereof I haue great cause
to lament, and to reioyce. To lament
because I am so earthly minded, so
litle desirous of my home, so vnthank-
full for thy pzouidence, and fatherly
cozrection here on earth. To reioyce
because of my home, and the greater
gloze thereof, because thou doest so
pzouide for me here, because thou
doest so correct and chastise me &c. but
alas I am altogether a wretch, earth-
lie & vnthankful, not onely for these
cozpozall benefites, health, ryches,
frendes, fame, wisdomes &c: for thy
fatherly cozrection, sickness, tempta-
cion &c: but also for thy heavenly be-
nefites, for Christ Iesus, for the pz-
mise of thy spirit, for thy gospell &c.
Yea euen for heauen it selfe and thy
whole gloze, as the Israelites were
for

vpon the lordes praier.

for the land of Canaan, & therefore
 neuer enjoyed it but perished in the
 wilderness. I am proude in prosperi-
 tie and forget thee, waring secure &
 careles. &c.: I am impatient in the
 crosse, and to much consider worldly
 discommoditie. Oh deare father for-
 giue me, for thy Chyistes sake all
 mine vnthankfulnes, loue of thy
 world, contempt and obliuion of thy
 heauenly benefites, and graunte me
 thy holy spirit, to illuminate the eyes
 of my minde with the light and liue-
 ly knowledge of thy presence, power
 wisdom, & goodnes in thy creatures,
 but specially in christ iesus thy sone,
 & so by the same spirit enflame mine
 affections, that I may desire nothing
 in earth but thee, and to be present
 with thee, that my conuersaciō may
 be in heauen continually. Fro when-
 ce graunt me stil to loke for the lord
 Jes^{us}, to make this my vile body like
 vnto his owne glorious and immor-
 tal bodye, according to his owne po-
 wer by whiche he is able to doe all
 things. As y^e hast giue me to be thy
 childe: so I praye the giue me these
 things which be y^e properties of thy

A godly meditation.

childre given fro þ in thy good time.

Halowed be thy name.

Rom. I.

Thy name is that wherby thou art known: for names serue to discerne, and knowe one thinge from an other. Nowe though thou art known by thy creatures, yet in this our corrupt estate, they serue but to make vs excuseles. Wherefore properly, most liuely, and comfortably thou art known by thy holy worde, and specially by thy promise of grace, and freely pardoning and receiuinge vs into thy fauour for christ Iesu sake.

Psal. 48. 138

How gods name is halowed.

For the which goodnes in Christ, thou art praised & magnified, accordinge to thy name, that is, so much as men know thee in Christ, they magnifye thee, & praise thee, which here thou callest halowing or sanctifying: not that thou arte the more holpe in respect of thy self, but in respect of me: who the more they knowe thee, the more they cannot but sanctify thee, that is, they cannot but as in themselves by true faith, loue, feare, and spiritual seruice, honour thee: so also in their outward behaviour and words,

vpōn the lordes p raier.

wozdes, they cannot but liue in such
sozte, as other seing them, maye in
and by their holines & godly conuer
satiō, be occasioned, as to know thee
so to sanctify thy name accoꝝdingly.

And therfoze thou settest foꝝth here

bnto me what is the chiefe and
pꝛincipall wyshe and desyre of thy
chilozen and people, namelye, that

The chiefe
desyre of
gods chil-
dren.

thou in Chyste mightest be truelpe
known and honozed bothe of them
selues, and of others inwardlye and
outwardly. By reaso wherof easely

a man may perceiue by the cōtrary,
y the greatest soꝝow & gresse thy peo
ple haue, is ignoꝝaunce of thee, false

The grea-
test greite
of goddes
people.

seruice oꝝ religion, and wicked con
uersation. Against the whiche they
pray and labour diligētly after their

vocations, as they foꝝ the obtaining
of the others, both to others and to
them selues, doe take no smial paync

in pꝛaiser, studie, and godly exercise.
By reason hereof I se that I am far
from this desyre and lamentation

whiche is in thy chilozen: I see myne
ignoꝝaunce of the true knowledge
of thee and thy name, foꝝ ells it had

Our igno-
raunce.

B. b.

not

A godly meditation

Our greates
nede.

Our peruer
sitie.

Gods loue

not neded thee so by thy word to
haue reueled thy self: I see also mine
ignozaunce of the excellentie of the
same. For els woldest þu not haue told
me, that the sanctifyinge of thy name
is the chiefest thing, þu requirest of e
uery mā. Again I see my great want
of holynes, for els thou nedest not to
teach me, to seke & pray for þu I want
not. Whereouer I see my great peruer
sitie, whiche wolde not seke at thy
hands for sanctification, although I
see my nede therof. For els þu woldest
not haue cōmaunded me to pray for
it, if I seinge my want, wolde haue
prayed vnto the therfore. Last of al I
see thy wonderfull goodnes, whiche
wilt vndoubtedly giue vnto me sanc
tification & holynes: for þu woldest
not that I shuld aske for that thing
that þu wylte not giue me. So that I
haue great cause to lament and re
ioyse. To lament, because I am so
farre from this desire and lamenta
cion, which thy chyldren haue: also
because of my ignozaunce, pouertie
peruersitie, vnthankefulnes &c. but
most of all because thy holye name,
word,

vpon the lordes p raier.

woorde, and religiō is so blasphemed
both in doctrine and in liuing of ma-
ny, especially in thys Reigne. To
reioyce I haue greate cause, for thy
exceeding goodnes and mercy, which
woldeste so disclose thy selfe by thy
woorkes, word, & gospel: which wol-
dest opē these things thus vnto me
and also giue vnto me & others sanc-
tification in thy sight by faith, & in
the sight of men by purenes of life &
godly conuersation. But alas I doe
hartely neither the one nor y other,
that is lament or reioyce: as y father
which serchest my hart doest righte
well know. Oh be merciful vnto me
and forgiue me, yea giue me, of thine
owne pitle, thy holy spirit, to reuele
& opē to my mind effectually my mi-
serable estate & condicion, my igno-
raunce, peruersitie, & my carelesnes
for thy true honoꝝ & dishonoꝝ in such
sort, y I may hartely lament these e-
uills, & haue them pardoned & taken
frō me thzough iesus chzist our lord.
Againe good father giue me y same
thy holi spirit to reuele to me thy na-
me, woꝝd, & gospell, y I maye lively
knowe

A godly meditation

thee, vnfaignedly loue thee, hartely obey thee, and aboue all thinges desire and labour by all meanes lawfull that al godlines in doctrine and conuersation may be exercised both in me and in all others, for whom y^e woldest I shuld pray.

Hearke thinke vpon the state of religion, and the life of the professours of the gospel, that you may lament some, pray for some, and giue thanks for some.

Let thy kingdome come.

Gods kingdome in respect of his power.

Psa. 104.

Thy kingdome is in. ii. sortes to be considered, vniuersally and particularly. Vniuersally according to thy power, wherewith thou gouernest all thinges euery where, in earthe, heauen, hell deuilles, Angels, men, beasts, foules, fishes, & all creatures animate & inanimate, sensible and insensible. Of this kingdome spake Dauid when he sayde: thy kingdome ruleth ouer al. Particularly thy kingdome is to be considered according to thy grace where
with

vpon the lordes praier.

With thou raignest only in thy church and elect people, ruling and governing al & euery mēber of thy church to thy glozy & their eternal comfort: not that out of this church I exclude thy power (for as therewith thou defendest thy people, so thou punishest thy enemies) but because thy grace is specially considered, being (as it were) the verpe keeper that kepeth and guydeth thy people. The tyme wilbe when this kingdome of grace and power, now being as distinde, shalbe vnited & made one kingdome of glozy: which wilbe when Chyest shal giue vp his kigdome into thyne handes, that is in the resurrection, whan deathe the last enemy shalbe subdued, and thou shalt be all in all. In the meane season this kingdome of grace is miraculously & mightely propagated, enlarged, and governed by y true ministry of thy word and Sacraments, thow the word king of thy holy spirite. And this is the meane and way, wherby as thou didest firste plante, so doest thou enlarge, amplifie and p̄serue y same.

Gods king
dome in re
spect of his
grace.

Gods king
dome in re
spect of his
glorye.

How gods
kingdome
heare is co
serued and
enlarged.

This

A godly meditation.

This kingdome of grace begun, continued, & enlarged by the true preaching of thy gospell and ministratiō of thy Sacramentes, is the thyng which Christ teacheth here thy children to pray for, that it might come, that is to say, that thy gospell might so mightely, purely, & plentifully be preached (maugre the head of all thyne enemies) that the numbze of thine elect might be brought in, and so the kingdome of thy gloze myght appere. So that as I see thy children desire, pray, & labour, y thy gospell might be truly preached, hard, and liued in themselves, & in others: so they lament the not preaching & refusing, the not liuing & vnbeleuing thy gospell: yea they lament the lingring of the coming of thy christ, for in his coming they know thei shalbe like vnto him, and hauing this hope they purifie themselves as he is pure.

2. Iohn. 3.

Our ignorance.

By reason hereof I see first that I am farre from this desire and lamenting, which thy children haue, I see my ignorance of thy kingdome and power euery wher, of thy grace only in thy church, & of thy gloze, when

upon the lordes praier.

all the enemies of thy grace shalbe
cast downe, & thy glozpe and power
shall embrace eche other. I see my ig-
norance how acceptable a service to
thee is the true preaching & the hea-
ring of thy gospel: for els I hadst not
neded to haue placed thys petition
next to the petition of the sanctifying
of thy name. Againe I see here my
vnhablenes to enter into thy kyng-
dome, and to attayne to it. For els
what nede shuld I haue to praye for
that to come from thee, which other
wise maye be atcheiued. Thirdly I
see also my peruersitie, & contempt of
thy kingdome & grace. For although
I see my want, yet I wold not desire
thy kingdome to come, if I didest not
commaunde me to praye so: for yf I
wold haue praised for it, I woldst not
haue comaunded me. Last of all I see
thy goodnes, which wilt bringe thy
kingdome, & that as generally by se-
ding forth ministers to preach truli:
so particularly by regenerating me
more and more, and by geuing me as
grace here, so glozpe els where: for
thou woldst not I shoulde praye
for that, whiche thou wylte denye.

Our nede

our peruer
sitie

gods good
nes.

A godly meditation.

So that I haue great cause to lament
and reioyse. To lament because of
my miserable estate and condition,
because of my sinne, ignoraunce, re-
bellion, perversitie, Satans power,
contempt of thy grace, thy gospel &
ministerie, here or els where. To
reioyse because of thy goodnes and
great mercie, which hast brought me
into thy church, kepest me in it, and
wilt doe so still: also because of the
Ministerie of thy worde and Sacra-
mentes, by which the holie ghost is
and wilbe effectuell: and finally be-
cause of y great gloze, wherunto y
hast called me, & now wilt giue vnto
me, asking the same. But alas how
vnthankfull I am & sorrowles, lorde
thou knowest for my hart is not hid
from thee &c. Oh be mercifull vnto
me and forgive me, good father, and
graunte the Spirit of thy childzen,
to reueale vnto me my ignoraunce
of thy kingedome, my pouertie and
perversitie, that I maye lament the
same, and daily labour for thy helpe
and thy holy spirit, to suppress the
kingdome of sinne in my self and in
others

vpon the lordes praier.

others. Againe graūt me that same thy holy spirit to reueale to me thy kingdome of power, grace, and glory, to kindle mine affections, to regenerate me moze & moze, to raigne in me, as in a pece of thy kingdome, to giue to me to desire, to pray, and to labour for thy kingdome, both to my selfe and to others effectually, to thy glory, & to assure my conscience of thy goodnes, that thou wylt giue me grace, and glory &c.

Here cal to mind the state of the ministerie & ministers, the light and life of gossellers, therroures & heresies which me be entangled withal.

Thy will be done.

AS thy power is infinite, so is thy wisdom accordingly. Whereby as we maye perceyue, that nothinge is or can be done against thy power, or otherwise then by it: so is there not nor cannot be any thinge done against, or otherwise, then by thy omnipotent & secret will, which is alwaies, as thou art, good holie,

Gods omnipotent wil vnknown & vnreueled.

C. i.

and

A godly meditation

and iuste, howe far so euer it seme o-
therwise to oure folishe reason and
indgemēt. And therfoze here we are
taught to pray that thy will may be
done here wythoute synne on mans
behalfe, as it is on the Angells be-
halfe in heauen.

Gods wil
reueled &
knowen.

Againe soz asmuch as thou art in-
comprehensible of thy selfe as well
concerning thy power as cōcerning
thy wisdome, we may not accoꝝding
thereto search thee, but rather adoze
and woꝝshippe thy maiestie, & trem-
ble at thy Judgements and woꝝks,
and therefoze praye alwayes, that
we maye be content with thy will,
and be borome thereto. And soz as
much as thou hast reuealed to vs so
much of thy wpll in thy word wri-
ten as is necessarpe soz vs in thys
life to know, yea as we can attaine
vnto, and a lytle furth er: we ought
to take all thynges done there a-
gaynst as synne and transgressi-
on, althoughe thou canste vse
the same synne to serue thy prouy-
dence. Of the which prouidence we
can not noz maye not Judge furth er
then

vpon the lordes praier.

then thou hast & shalte open it vnto
us. So that this petition (Thy will be
done) is not simple to be vnderstand
concerninge thy omnipotent will be
reueled, against the which nothing
is nor can be done, but rather concer
ning thy will reueled in thy lawe &
gospel, the which thou here teachest
me that we shuld desire, not only to
know it, but also to doe it, and that
in suche perfection & willingnes, as
it is in heauen. The which thinge I
perceiue hereby that thy childre doe
desire daily in & for themselves and
others, & do lament the contrary, in
whosoever it be, so that often their
eyes gush out with riuers of teares
because men kepe not thy lawes.

Pla. 119.

By reason hereof I see that I am
farre from the syghes and teares
of thy people. I see my ignoraunce
of thy will yf thou hadeste not
opened the same by thine owne
mouth. I see my ignoraunce, how ac
ceptable a seruyce obedience to thy
will is, and therefore doest y place this

Our igno-
raunce.

C. ii.

petition

A godly meditation

Our neede

Our disobe-
dience.

Gods good-
nes.

petition amonges the fyrst and con-
tinual desires of thy chyldre. Againe
I se my pouertie in godly obediēce,
which had neede to be taught to pray
for it, therby to signifie vnto me my
want and vnhabilitie to attayne it,
but by thy gift. Thirdly I se my dis-
obediēce: for els neuer woldest thou
haue commaunded me to haue prayed
for the doing of thy will, if I seinge
my want, wold haue prayed so.

Last of all I se thy goodnes, whiche
wilt giue to me and others to obey
thy will: that is, to loue thee wpth
al our harts, to loue our neighbour
as our selues, to die to our selues, to
liue to thee, to take vpon our crosse
and to followe thee, to beleue, to re-
pent &c: for els thou woldest neuer
haue bidden vs, to pray for a thinge
which we shuld not loke for.

So that I haue great cause to lament
and reioyce. To lament, because of
my miserable state and condition,
because of my sinne, ignoraunce, po-
uertie, and perversitie, also because
thy will is euerye where either not
known, or contēned, and Satrans
will

vpōn the lordes praier.

will, the will of the world, and of the
fleshe readily obeyed. To reioyse I
haue great cause, for that thou hast
opened thy selfe and will vnto man-
kind, for that also thou peculiarly
hast taught me these things, and be-
cause also thou wilt graūt me grace
to doe the same. But alas howe un-
thankfull I am, and how hard hat-
ted, thou Lorde dost knowe. Oh be
mercifull vnto me and forgyue me.
I pray thee gracious god graūt me
thy holy spirit, to reueale to me my
ignoraunce of thy will, my pouertie
and perversitie, that I may hartly
bewaile it &c; and by thy helpe and
working of the same spirit may sup-
presse the will of the fleshe. Agayne
graunt me thy holy spirit, to redete
to me thy will declared in thy lawe
and gospell, that I may truly know
the same, and enflame so my affec-
tions, that I maye will and loue the
same, in such sort, that it may be my
meate and drynke to doe thy will.
Here cal to minde the .x. commaūde-
mentes of god particularly or gene-
rally, what therein he requireth, and
C. iii. praise

A godly meditacion.

praye for the same particularlye as
you se your neede, & that not only for
your self but also for other.

Praye for patience to suffer what
crosse soever god shal laye vpon you,
& pray for the that be vnder p crosse
that they maye be patient. praye for
spirituall wisdom. In every crosse
peculiarlye for publikelye, that you
may see and loue gods will.

Give vs this day our daily Bread.

Bread.

Gyue.

Breade the souerayn of the bodye
dis vnderstande all thynges ne-
cessarye for this corporall life,
as meate, drinke, health, suc-
cesse in vocatyon &c. By this word
Gyue we shoulde vnderstande, that
not onelye spirituall thynges, but
also corporall benefytes are goddes
free gyftes, and come not for our
worthynes, or traueyle taken a-
bout the same, although our
traueyles be often tymes meanes,
by the whiche god doth geue corpo-
rall thynges.

upon the lordes praier.

By daile is vnderstande the contented mindes of thy chyldezen wth that which is sufficient for the present time, as hauinge hope in thee, & they shal not want, but daily shal receyue at thy handes plentie and enough of all thinges. By this word our, is as well vnderstande publike Our. benefytes, as peace in the common weall, good Magistrats, seasonable wether, good lawes &c: as particular benefytes, as be chyldezen, health name, successe in the woorkes of our vocation, &c. And besides this, by it we shuld se the care euē for corporall thinges, which thy chyldezen haue for others aswel as for themselves. So that here I may learne how far I am fro that I should be, and I see thy chyldezen are come vnto. I se my ignorance also, how that as spiri- tual thinges do come from thee: so doe temporall thinges: and as they come from thee, so are they conser- ued and kepte of thee. And there- fore thy chyldezen are thankesfull and looke for theyn as thy meare gesses, notwithstandinge the

C. liii.

the

A godly meditation.

Psal. 127.

the meanes whiche they vse if they haue them. How be it they vse them but as meanes, for except y worke therewith, all is in vaine.

Againe here I am taught to be content with sufficient for the present time, as thy chldren be, which haue the shoytnes of this life alwaies before their eyes, and therefore they aske but for daily sustenance, knowing this life to be compared to a day, yea a watch, a sounde, a shadow, &c. Moreouer I may learne to see the compassion and brotherly care, thy chldren haue one for an other. Last of al here I may see thy goodnes, which as thou wilt geue me all thinges necessarie for this life (or els y woldest not bid me aske &c) so thou commaundest all men to praye and care for me, and that bodely, much more then if they be able, they are commaunded to help me both in bodie & soule. By reason wherof I haue great cause to lament and reioyse. To lament because I am not so affected, as thy chldren be, because of my ignorance my ingratitude, my perversitie and contempt

vpon the lordes praier.

contempt of thy goodnes, and of the
necessitie of thy people, whiche alas
be in greate miserie, some in exile,
some in prisō, some in pouertie, sick-
nes. &c. To reioyce I haue greate
cause, because of thy goodnes; in
teaching me these thinges, in com-
maundinge me to aske what soeuer
I wante, in geuinge me so manye
thinges vntasked, in keeping the be-
nefits giuen me, in commaundinge
men to care for me, to praise for me,
to helpe me, &c. But alas, how farre
I am from true lamentacion and re-
ioysing, lord thou knowest. O be
mercifull vnto me, and help me, for
geue me, and graunte me thy bolie
spirit, to reueale to me my nede, ig-
norance, great ingratitude, & con-
tempt of thy mercies & thy people,
and that in such sorte, that I might
hartely lament and bewaile my mi-
serie, and throughe thy goodnes be
altered with thy people, to mourne
for the miseries of thy childzen, as
for mine owne.

Againe reueale to me thy goodnes
(deere father) eue in corporall things
C. v. that

A godly meditation

that I maye see thy mercy, thy presence, power, wisdom, and righteousness in euery creature, and corporall benefites, and that in such sort, that I maye be thoroughly affected, truly to reuerence, feare, loue, obey thee, hange vpon thee, to be thankful to thee, & in all my nede to come vnto the, not only when I haue ordinary meanes by the which thou commonly workest, but also when I haue none, yea when all meanes and helpes are cleane against me.

Here remeber the state of your children, and familie, also your parents neighbours, kinse folkes, also your frendes, contrey, and magistrates &c: as you shall haue tyme thereto and by goddes good spirite shalbe prouoked.

¶ Forgiue vs oure debtes, as we forgiue them that are debtours vnto vs.

Debtes.

By oure Debtes are vnderstande, not onely things we haue done, but

vpōn the lordes praier.

but the omiffiō and leauing vndone
of the good things we ought to doe.

By oure, is not onely vnderstande Our.
the particuler finnes of one, but al-
so generally the finnes of al and eue-
ry one of thy church.

By forgyuenes, is vnderstande free Forgyue-
nes.
pardon and remission of synnes, by
the merites and desertes of thy deere
sonne Iesus Christe, who gaue him
self a ranfome for vs.

By oure forgyuing of other mens
offences to vs warde, is vnderstand
thy good wyll, not onelye that it
pleaseth thee that we shoulde liue
in loue and amytie, but also that
thou wouldest haue vs to be cer-
tayne of thy pardonyng vs of our
synnes. For as certayne as we
are that we pardone them that of-
fende vs, so certayne shoulde we
be that thou doeste pardone vs:
wherof the forgyuing our respas-
sers is (as it were) a sacrament vnto
vs. So that by this petitiō I am taught
that I shoulde be ready to

As we for-
giue &c.

A godly meditation.

to see that thy children, although by imputation they be pure from sinne yet they acknowledge sinne to be & remaine in them, and therefore doe they pray for the remission & forgiveness of the same.

Againe I am taught hereby, to see how thy children doe consider & take to hart, not only the euells they doe but also the good thy leaue vndone. And therefore they praye thee hartely for pardon.

Moreouer I am here taught, to see that thy children are carefull for other men, and for their trespasses, and therefore praye, that they might be pardoned in saying, our sinnes. and not my synnes.

Besides this I am taught here to see, how thy children not onely forgive all that offende them, but also pray for the pardoning of the offences of their enemies, and such as offende them. So farre are they from malicousnes, pride, reuengemet &c. Last of all I am taught to see how mercifull thou art, which wilt haue
me

·vpon the lordes praier.

me to aske pardon: wherof thou woldest that we shuld i no point doubt, but be most assured, that for Chyrist sake thou herest vs, and that not onely for our selues, but also for manie others, for þe doest not commaunde vs to aske for anye thinge thou wilt not geue vs.

By reason whereof I haue greate cause to lament, and reioyse. To lament because of my miserable estate, which am so farre from these afflictions, that are in thy chyldren: which am so ignoraunt & careles of sinne, not onely in leauing good vndone, but also in doing euell, and that dailye in thought worde and dede &c. I speake not of my carelesnes for other folkes sinnes, as of my parëts, chyldren, familie, magestrats &c. neither of the sinnes of them, to whom I haue geuen occasion to sinne.

To reioyse I haue great cause, because of thy mercy in opening to me these thyngs, in cōmaunding me to praye for pardon, in promysinge me pardon, and in cōmaunding others to pray for me. I ought surely to be
per,

A godly meditation.

perswaded of thy mercy, though my
sinnes be innumerable. For I see not
onely in this but in euery petition
howe that euery one of thy churche
praieth for me: yea christ thy sonne
who sitteth on thy right hand, praieth
for me &c. Oh deare father be merci-
full vnto me, and forgive me al my
sinnes, and of thy goodnes geue me
thy holy spirit to open mine eyes, that
I may see sinne, & better to know it, &
more truely to hate it, & most earnest-
ly to strue against it, & that effectual-
ly both in my selfe, and others.

Again, graunt me the same thy ho-
ly spirit to reuele vnto me the reme-
die of sinne by christ only, & to worke
in me faith, to embrace the same thy
Christ and mercies in him, that I
may henceforth be endued with thy
holy spirite more & more to beginne
and obey thy good wil continually, &
to encrease in the same for ever.

Praye for
thē to whō
you haue
geuen any
occasion
of sinne.

Here call to mind the special sinnes
you haue committed heretofore. Re-
member, if you haue occasioned any
to sinne, to praye for them by name:
remember that gods lawe shuld be so
deare

vpon the lordes praier.

here vnto vs y the breaking thereof
in others, shoulde be an occasion to
make vs to lament with teares &c.

Leade vs not into tentacion.

Because of our continuall & great
infirmities, because of the greate
diligence & subtilties of our ene-
mies, and because y art wont to pu-
nische sinne w sinne (which of all pu-
nishmentes is y greatest & most to be
feared) In this petition y wouldest
haue thy childzen to haue y same in
remembraunce, & for a remedy hereof
y hast appointed praier. So that y on-
ly cause why anie are overcome & led
into tentacion, is for y they forget,
what they desire in y petition going
before this: which shuld be neuer out
of their memoze, to prouoke the to
be moze thankful to thee, & moze vigi-
lant & heedie herafter for falling in-
to like perills. For which to be auoi-
ded, y doest most gracionly set forth
a remedy, in comaūdinge vs to pray
after pardon for oure sinnes past, for
thy grace to guide vs, so that we be
not ledde into tentacion, but might
be deliuered from euill. And be-
cause thou wouldest haue all thy

the great-
est punish-
ment.

Remedie a
gainst euil
is praier.

Our sinnes
should not
be forgot-
ten of vs, if
we wolde
haue them
forgotten
with god.

Commodi-
ties comig
by remem-
bring oure
sinnes, be
thankful-
nes, vigo-
lancy and
gentlenes to
offenders.

A godly meditation.

Whye we
pray not
suffer vs
not to be
ledde. &c.

Mat. 8.

childre to hange wholye vpon thee,
to feare thee onely, and only to loue
thee, thou doest not teache them to
praye, suffer vs not to be ledde, but
leade vs not into tentation, that (I
say) they might onely feare thee, &
certainly know that Sathan hath
no power ouer so much as a pigge,
but what soeuer thou geueste vnto
him, and of thy secret but most iuste
iudgement doest appoint him to vse,
not as he will (so then we were all
losse) but as thou wilt, which canst
wil nothing, but that which is most
iust. As to geue them to the guidig
of Sathan, which wil not be guided
by thy grace, as y^e didst Saul &c.

Occasions
to euell in
ii. sorts.

Occasions to euell are in two soz,
tes. One by prosperitie & successe,
another by aduersitie & the crosse &c.
the euells coming of successe, com-
mōly are vntthankfulnes, prid, secu-
ritie, & forgetting our selues, forget-
ting of others, forgetfulnes of god,
of our mortalitie &c. The euells cō-
ming of aduersytie, commonly are
impatience, murmuring, grutchig
dispayning, contemning of god, flat-
tering

vpon the lordes praier.

tering of men, stealing, lieng &c, w
manye other euells, wherto tenta
tions will entise a man that is leste
to him selfe: whereas to one that is
guided with gods spirit, tentacions
are but trialls to the gloze of god,
comfort of the tempted, and edifieng
of thy church. But as I saied, yf a
man be left alone, tentacions entise
euen to the deuyll hym selfe. And
therfoze thy childzen pray to be de
liuered from euill, vnderstandinge
therby Sathan him self, the sower
and supporter of all euell. And this
thy childzen doe aswell for others,
as for them selues. So that I maye
leatne hereout many good thyngs.

what temp
tations are
to the god
ly, & what
they are to
the wicked

First to remember often our infir
mitle and weakenes, and the dan
gerous estate we stand in in the re
spect of our felthe, of the world which
is full of euill, of Sathan which se
keth to liue vs and as a rozing lion
to destroy vs, & of our sinnes, which
deserne all kindes of punishments
and correction: that I mighte with
thy childzen feare thee, watch, pray
and desire the daye of redemption

D.i.

from

A godly meditation

from all euells.

Againe I may learne here, that to auoide all daungers & euell, is not in y^e power of mā, but only thy worke. By reason wherof I should consider thy great goodnes, whiche hitherto hast kept me frō so many euels, both of soule & body, yea of name, goods &c: as thou hast done in my infancy, childehode, youth, middle age &c.

Thirdly I may learne here, that I should be careful for others, both that they might be deliuered frō their euells, & that they might be preserved frō tentatiō, & from being overcome in the same, and therefore y^e teachest me to pray, not deliuer me frō euell simply, but deliuer vs from euell.

Last of all I am taught hereby, to see thy goodnes towards me which wilt deliuer me from euell, and frō being overcome in tentations. For thou woldst not haue me to aske for that, which I shoulde not loke for at thy handes certainly. By reason wherof thou woldest haue me to be in a certaintie of saluatiō, for euer. For euells I cannot beleue my prayer

vpōn the lordes praier.

to be heard, if that finallye I should
not be deliuered from euell.

And therefore thou toyneſt hereto
a geuinge of thanks, whiche with
thy Church I should ſaye (For thine is
the kingdome, thine is the power, thine is the
glorye for euer)

Thine is
the kyng-
dome. &c

By reason whereof I haue great
cause to lament, and to reioyce. To
lament because of my corruptiō, in-
firmities, weaknes, obliuion, and
carelesnes for thy people, ingrati-
tude &c: because of Satrans power,
negligencie, & pzudencie, which hath
ouercome most graue, wise and holy
men, wherof some neuer recovered:
as Cain, Cham, Achitophel, Saul,
Judas &c. To reioyce because of thy
goodnes, whiche teachest me this, &
directest me the remedie, commaun-
dest all thy Church to praye for me,
for wilt at length deliuer me from all
foeuel, and giue me glozy. But alas I
am all together careles & miserable.
Oh be mercifull vnto me dere father
for Christs sake forgiue me al my
sinnes: Graunt me thy holy spi-
rit to reuele to me mine infirmities,

D. ii.

weaknes,

A godly meditation

Weaknes, perils, daungers &c: in such
sort, that as I may hartely lamente
my miseries, so I maye aske and
obtaine thy grace to guyde me from
all euill for euer moze.

Againe graunt me the same thy ho
ly spirite, to reuele to me thy loue &
kindnes towards me (and that in e
ternitie) in such sort, that I maye be
thoroughlye perswaded of the same,
become thankfull vnto thee, & daily
expeete and loke for the reuelacion
of thy kingdome, power, and glory,
as one that for euer shall haue the
fruition of the same, thzough thyne
owne goodnes and mercy in Christ,
prepared for me befoze the beginnig
and foundation of the wo:ld was
layed.

Here cal to mind our securitie, Sa
thans vigilancie, oure negligence,
his diligence, our infirmitie, his ha
bilitie, oure ignozaunce, his craft
and subtiltie, &c.

Item call to mind how that he hath
ouerthrowen for a time many of the
deare Saintes of god, to whom we
are to be compared in nothyng: as

Adam

vpon the lordes praier.

Adam, Eue, Lot, Judas, Thamer,
Moises, Aaron, Mirian, Sampson,
Gedeon, Elie, Dauid, Salomon,
Ezechias, Iosias, Peter, Thomas,
and innumerable moe.

Item call to minde the goodnes of
god, and of oure Shepeherd Christ,
whiche hathe kepte vs hitherto, ke-
peth vs still, & teacheth vs here to
know that he will kepe vs for euer.
For he wold not haue vs to aske for
deliuerance from euell, if that he
wold not we should certainly loke
for the same. If thou doubt of finall
perseueraunce, þu dishonourest god.
Be certaine therfoze, rest in hope, be
stil in his word. He also how he hath
commaunded his whole church and
euery member thereof, to praye for
thee aswell as for them selues, in
these and all other thinges.

Now and then goe about to reckon
how manye and diuers kindes of e-
uells there be, that thereby, as you
may knowe you are deliuered from
none, but by gods greate goodnes:
so you may see that the number of e-
uells that you haue, are nothing to

D. lll.

be

A godly meditacion.

be compared to the multitude of euills wherewith (yf your christ were not) the deuill wold all to berage and daube you.

But what are all the miseries and euells that can be, to be compared to the least ioye, prepared for vs in heauen? Oh thinke of those ioyes, and pray that when the tye of death cometh, we may hale forth of the haueu of this fleshe & this world ioyefully. In praising this petitio call to minde the euells you haue been in, the euells you are in, and the euells you may fall in, if god shuld not preserve you, that you might be stirred vp the more to thankfullnes to prayer, to trust in god, to modestie &c.

For thine is the kingdome, thine is the power, thine is the glory for euer.

As in the begining of this prayer by these words (our father which art in heauen) thy children are excited & stirred vp to a full confidence of obtaining the petitions following & all things necessary: So in y^e latter end thou

yp on the lordes praier.

þ hast added foꝛ the same purpose,
these woꝛdes (For thine is the kingdome
thin is &c) Wherin I am taught these
many things: First that in prayer I
shuld haue such consideration of thy
kingdome, power, gloꝛy and eterni-
tie, that my mind shuld be stricken w
an admiration of the same. Second-
ly that I shoulde so consider them, e-
specially in praier, that I shuld not
doubt, but that thou woꝛkest, rulest
& gouernest all things euery where
in all persons and creatures, moſte
wysely, iustely, and mercifully.
Thirde ly that in praier all my peti-
cions shuld tend to the setting foꝛth
of thy power, of thy kingdome, and
of thy gloꝛye. Laste of all that in
prayer I shoulde in no wyse doubte
of beinge heard but be assured, that
thou which hast commaunded me to
pray, and hast promised to heare me,
doest moſte graciously foꝛ thy mer-
cyes sake and trutheſ sake heare my
petitions, according to thy good wil
throughe Iesus Chriſte thy deare
sonne our lord and onely sauſour.

D. llll.

Wp

A godly meditacion.

By reason whereof I haue greate cause to lament and reioyce. To lament, because I consider not these thinges in prayer, in suche sorte, as should moue me to admiracion and gratitude: because I consider not thy power, and wisdom generally in all thinges: because I am so careles, for thy kingdome: and because I am so full of dubitacion and doubtinge of thy goodnes. To reioyce I haue greate cause, because thou reuelest these thinges vnto me on this sorte: because of thy power, kingdome and glory, which maketh to the hearing of my prayers, and helping of me: because thou wilt vse me as thine instrument to set forth thy kingdome, power, & glory: and because it pleaseth thee to here my prayers and assuredly wilt saue me for ever.

But alas how farre am I from these lamentacions and reioycinges: by reason wherof I deserue damnacion. Oh be mercifull vnto me & forgeue me, and of thy goodnes graunte me thy holy spirit to reueale to me my blindnes, obliuion, and contempt of thy

vpon the lordes praier.

thy kingdome, power and glozy, wth
the greatnes of my doubtings: that
I maye hartely as lament them, so
haue them pardoned, and taken fro
me throughte the merites of Iesus
Christ thy sonne.

Againe geue me thy holy spirit, to
reuelte to me in such sort thy kyng-
dome, power, glozye, and eternitie,
that I maye alwaies haue the same
befoze myne eyes, be moued wyth
theadmiration therof, labour effectu-
ally to set forth þe same, and finallye
as to haue the fruition thereof after
this life: so to encrease I an assured,
certain and liuely expectation of the
same, that I maye alwaies & in all
thynges reioyce in thee thozowe
Christe, and geue lauds thanks &
praises perpetually vnto thy moste
holy name, oh blessed father, sonne
and holye ghost, thre persons & one
god, to whom be all honour & glozy
worlde without ende.

Here thinke, that if the kingdome
power, glozy and eternitie be gods
which is our father, what our digni-
tie is, whiche be his chyldren: yf the

D. v.

power

A godly meditation

power be our fathers, of whō shuld
we be affraied? yf the deuell be sub-
iect to the lordes power & kingdome
(as he is) howe can the subiect haue
power ouer vs, which be sonnes and
heires, in that he hath not power e-
uer pozketts woute the prouidence
and permission of god? Therfoze ful-
well shuld we pray, lead vs not into
temptation, rather then let vs not
be led into tentation. For power is
the lordes, and the deuell hath none,
but that he hath of gods gifte. For
he were not of capacittie, to receaue
power, yf god did not make hym of
capacittie, althoughe the exe-
cution of it, is rather
of gods permis-
sion.

¶ Geue all thanks, praise, and glorye, to
god oure father throughe Christ oure
lord and sauiour. So be it.

A meditation vp- on the twelue articles of the Christian faith.

I beleue in god the father. &c.



By people (oh lord god
the father of our savi-
our Jesus Christe) doe
here in saieing this ar-
ticle (I beleue in god the fa-
ther almighty &c) by faith
knowe that thou togiether with Je-
sus Christ and the holy ghost, diddest
create all thinges that be in heauen
and in earth (so2 by heauen and earth
are vnderstand all thinges therein).
And as they knowe thys, so they by
the same faith doe see thee the same
god the father the sonne and the holy
ghoste, to gouerne all thinges after
thy great wysedome, power, rightu-
ousnes, and mercy, vsing euery crea-
ture they see as meanes to put the
in remembrance of fearing, reueren-
cing, trusting, & louing the: so2 in e-
uery creature they beholde thy pre-
sence, power, wysedome and mercy.

Againe

A godly meditation

Againe by this worde (Father) they declare their beleife, how that they are not onely thy creatures, and all that euer they haue to be thy gracious gyftes and blessings, but also how that they are thy childre, derely beloued & cared for of thee through Iesus christ. Where throughte (notwithstanding theyr vnworthines) as they conceyue a sure hope of thy goodnes and fatherly loue towards them in soule and bodye for euer: so are they thankfull for their creation, & for that thou hast made them thy excellēt creatures, lords of al. They are thankfull for the creation of all creatures, & vse the same wth thankfulness, as visible tokens of thy inuisible loue: they are thankfull for thy conseruing and keeping them, & for the gouerning them and all this world, lamenting that they are no more thankfull, that they beleue no deper, that reason hath so greate a swing with them in these matters.

But I moste gracious good lord and father, thoughte I say, I beleue in thee my father almyghtye maker of heauen
and

upon the beliefe

and earthe, yet thou knowest that
I am full of muche doubtinge, not
onely of this whether thou art my
good, almighty, and moste louinge
deare father in chryst (because I fele
in my selfe suche a conscience of vn-
worthines, & so great want of those
things which thou requirest of thy
childe, and so transfer the cause
of my being thy childe in part to my
self where it is due onely and wholy
alwaies to thy mercye and grace in
Chryste) but also thou knowest my
doubting of my creation and gouer-
nance, and of the creation and go-
uernance of al this world (as I de-
clare by my vnthankfulnes for my
creation, for mine adoption, for my
gubernation, for thy prouidence for
me) or ells deare father I could not
but hartely with thy childe reioyce
and praise thy holye name, and that
continually, being hencefoorth care-
full for nothinge but howe to please
thee & profit thy people, & that they
might praise thy name in all things
for evermore, desiringe the satisfi-
cation of thy name, the comming of
thy

A godly dication me

thy kingdome, the doing of thy will
vpon earth as it is in heauen.

Thou mightest haue made me a
dogge, but of thy goodnes hast made
me a creature after thine Image: &
mightest haue made me a Turcke,
a Iewe, a Sarracen, but thou hast
made me a christiā, a member of thy
Churche, thou after my birth mightest
haue lefte me, and in all nede
haue made no prouidence for me, as
we sometimes see hath hapned vnto
others, but yet thou neuer diddest so
with me, and yet I am of all others
most vnthankfull.

Thy creatures I thankfully vse
not, thy inuisible loue by thy mani-
folde visible tokens I consider not,
as now, I shoulde by this apparell
of my bodye, by this corporall helth
by this light, by this my hearinge,
seinge, feelinge, memoꝛye, vnder-
standinge, time, place, companie,
creatures, and benefites, as well in
keping innumerable euils from me
bothe in soule and bodye, which ells
could not but come to me: as also in
givinge to me presently so manye
things

vpon the beliefe

things as wout thy especiall grace
& working I neuer could haue had,
nor presently could kepe them. In thy
creatures I see not thy power, for I
feare thee not, I see not thy presence
for I reuerence thee not, I see not
thy wisdom, for I adore thee not, I
see not thy mercy, for I loue thee not
I praise thee not but in lipps & tonge
and therfore in that al thy creatures
doe teache me, crye out vpon me to
be thankfull to thee, to loue, feare,
serue thee and trust in thee and that
continually, in that I doe not so, they
cannot but crye out vpon me and a-
gainst me in thy sight, & in the day of
Iudgement wll weapon themsel-
ues against me.

Oh that I did nowe consider this.
Oh that my blinde eyes & my deafe
eares were opened: oh that my mi-
serable and soly the harte were made
wylle and conuerted. This onely
thou canste doe whyche haste all
mannes hartes in thy handes to
bowe them as pleaseth thee: bowe
my hearte good Lorde into thy tes-
timonyes, open my eyes make
me

A godly meditation.

me to here for thy mercies sake, that
I maye beleue and so loue the, be
thankfull to thee, amende in all
things and serue the, though not as
thy dzare seruantes doe, yet at the
least as other brute creatures doe,
that is to obey the and to be profita-
ble to others.

Now for asmuch as my sinnes let
this and all good thinges from me,
I besech the pardon me al my sinnes
acordinge to thy gracious promyse
for our lord Iesus Christ sake. Amen.

I beleue in Iesus Christe bys one-
lye Sonne &c.

Thy seruantes (O Christe Iesu)
and people doe know by faith,
that as thou art almighty and
god wyth the father by whom all
things were made, and are caled (for
thou art god eternall coequall and
consobstanciall with the father and
the holy ghost) so thou art man and
hast taken oure nature vpon thee
by the operation of the holy ghost in
the wombe of the blogin mary, and
art

·vpon the belicfe

arte become the blessed sede whiche
hast bzused y serpents head, the blef-
sed sede in whō all nations are blef-
sed, the prophet whom Moyses dyde
prophece of, the samplare he sawe
in the mount, the truth and body of
al the types, figures, and shadowes
of the olde lawe, the Messias Chyist
and saulour of thy people, the aduo-
cat and redemer, the pacifier of gods
wzath foz synnes, the opener of hea-
nen, and gener of everlasting life.

Whts they knowe thou broughtest
to passe in thy humane nature, by
thy incarnation and nativite, by
thy beinge here on earth, by thy ly-
ning, teaching, fastinge, praiseng, es-
pecially by thy suffering vnder Pon-
tius Pilate, by thy death, buriall, resur-
rection, ascension vnto the heauens,
and ragning on the righte hand of
the father, from whence thou shalte
come to iudge bothe the quicke & the
dead: and as they knowe this, so by
faithe they applye it also to them-
selues, that foz their sake thou wast
made man, didest praye, faste, wast
tempted didest die, rosest againe, &

E. i.

dydest

Genl. 3.

Genl. 22.

Deur. 18.

Exod. 25.

A godly meditation

diddest ascend into heauen, and there
art set their aduocate, bishoppe, and
high priestte, alwaies appearinge in
gods sighte for them, from whence
they looke for thee, knowige that
wilt not enter into iudgement with
them to damne them, which wouldest
damne thy selfe for them.

By this faith they fele these affecti-
ons in them selues, namely the ha-
tred of sinne, the feare of god, the loue
of god, trust in thee, and loue to thy
church. The hatred of sinne they fele
because it is so soule a thig as wouldest
not be washed away with any other
thing then with thy precious blood
shedinge: the feare of god, because
his anger is so greate agaynst sinne
that no lesse pryce coulde pacifie his
wrath then thy most painful death
the loue of god, because he hath so
loued them that he would not spare
thee his deare sonne for them, euen
whā they were his enemyes: trust
in thee, because thou haddest no re-
spect to thy selfe but most willingly
diddest geue thy self wholly to be our
sauiour and seruant: loue to thy peo-
ple

vpōn the belicfe

ple and church, because generally &
particularly in euery mēber of the
same, they see howe deare they are
to thee, and therēfoze they can not
but be so to them. Oh howe doe
they imitate and folowe thy foote
steppes: how doe they reioyce when
they are in anye thinge by afflic-
tion made lyke to thee: Oh howe
doe they lament their sinnes, ingra-
titude, vnbeliefe, loue thee, and
wholly yelde themselves vnto thee:
where as I (o graciouse god & deare
sauiour Iesus Christ) though I saie
I beleue in thee which was concei-
ued by the holy ghost, yet alas I doe
but bable this, for nothinge is els
in me but vnbeliefe. Of thy power &
thy loue, of thine anger & mercy I haue
but an opinion, as my insensiblenes
and vnthankfulnes doth declare.
If a man should shewe me frendship
but in a trifle, or suffer anye thinge
at all for me, I could not but be tha-
nkfull: and thou besides my creation,
ghastly redeemed me and brought me in
vnto the number of gods childre (then
which thinge nothinge is greater)

C. ii.

and

A godly meditation

and loe I am vntbankfull.

Thou hast suffred much for me: fro
heauen thou cammest into earthe to
fetch me into heauen, but I regarde
it not.

Thou barest my sinnes on thy back
suffering a most bitter death, but I
am so farre from thankfulness, that
I stil moze and moze loth the.

Thou woldest enter into a cōmuniō
w me, taking my nature vnto thee cō
cerning the substaunce thereof, that
I might enter into a cōmuniō with
thee cōcerning the qualities wherby
in thy self thou hast endued it, but I
consider it not.

Thou diddest die to deliuer me from
death, but I stil moze and moze grieve
thee cause to die: so ingratefull am I.

Thou diddest arise to iustifie me,
but I with the Iewes wold stil kepe
thee down, because I wold not leaue
my wickednes.

Thou ascendedst to heauen to take
possession for me there, to be alwaies
in the syght of thy father for me, to
send me downe giftes, to praye for
me: but I daiesly am pullinge thee
downe.

upon the belicfe

downe againe, as muche as in me
lieth, I am altogether earthly, I hide
my self out of thy sight by forgetting
thee, I releeve and abuse thy gifts, I
neglecte prayer.

Thou art nowe in a readynesse to
come to iudge both quick and dead,
but I tremble not at this geare, nor
beseeche thee befoze thou come, to be
merciful vnto me & not to enter in
to iudgement with me, yea I thinke
nothing at al of thy comming: mali-
cious cogitant iudicium, the wicked consy-
der not the ende, they thinke not on
thy iudgement.

Thou woldst bring me to thy father
& I might find grace, but I put this
off, & therfoze am worthy to fele thee a
iudge, w^{ch} refuse to fele thee a sauioz.

Now y^e cause of al these things is
unbelicfe, the which though it be na-
turall by reason of the corruption of
our nature, yet I haue augmented
the same maliciously in not labo-
ring there against, and continuing in al
typpnes and wickednesse: by reason
whereof I deserue most iustelye thy
anger thereupon, euen reledibn frō

C. lll.

thy

A godly meditacion.

thy face for ever.

Longe hast thou mourned even in displeasure & anger the incredulity of my heart, calling me there from, and offering me thy grace, which I haue neglected and relected, and therefore am neuer worthy to haue it any more offered vnto me, muche more then I am vnworthy to haue grace gyven me to receiue thy mercy.

Alas what shall I doe: Shall I dispraiser or as long as I can, kepe me vnmindfull of my mysery: o sauiour Christ Iesu wilt not thou be mercifull vnto me: thou diddest die for me when I deserued it not, and nowe is thy mercye shortned: wilt not thou geue me thy grace, and take fro my hart this horrible vnbeliefe: Shall I neuer loue thee: Shall I neuer hate sinne: Shall I neuer, as w my mouth I say: I beleue in Iesus Christ, so in hart say the same: Shall Satan possesse me for ever: o christe Iesus whiche hast led captiuitie captiue, what wilt not thou helpe me: though he desyre it not as I shuld, yet giue me to desyre whan thou wilt.

Thou

vpon the beliefe

Thou diddest appeare to destroye
the worke of the deuill: thou seest his
worke, in me: good chyst destroy his
worke but not thy worke: saue me
for thy great mercies sake. Geue me
to beleue in thee, in thy death, resur-
rection, & ascension: pardone me my
sinnes, and mortifye now in me my
corrupt affections, reyle me vp and
iustify me, regenerate me daily more
and more, geue me faith of immor-
talitie, resurrectiō of this body, geue
me faith to ascend into heauen, and
to be certaine that thou hast alrea-
dy taken possessiō for me there: Geue
me to loke for thy comming, and to
be ready in thy cōming to find mer-
cy to euerlasting life &c.

I beleue in the holy ghost. &c.

O Holy spirite, the third person in
trinity, whiche diddest descend
vpon Chyst our sauour in bap-
tisme in the liknes of a doue, thy
chilozen know that with the father
and the sonne thou madest and rulest
all creatures visibible and inuisi-
ble

A godly meditation.

ble, they know thee in their redemption to be no lesse willing & longing then the Father and the sonne: for he diddest alwaies declare Christ to be the sonne of god & gauest testimony inwardly in the hearts of thy elect, to beleue and embrace the same, outwardely by miracles and wonders they know thee to be the comforter and governour, whom Christe by promise in his corporal absēce should teach, rule, kepe, comforte and governe his church and people.

Againe, as in the former parte of their beleife they consider the woordes of creatyon and redemption, so in this parte they consider the place where the same is most effectuall & taketh place, even thy holy church which is catholick, that is, extēding it selfe to all times, to all places, to all kinds of people.

For in this church only they know that as all things were made, so the woorde of redemption was taken in hand, that y^e blessed trinitie, mightest in this church be praised, magnified, served, & worshipped forever.

This

Upon the beliefe,

This church is nothinge elsse but a
communio and societie of saintes:
that is, not onely a societie of all
such as be; haue been, or shal be thy
people, but also a societie or parta-
king of Christe: Iesus whiche is the
head of the same: yea by him of thee
(oh blessed father) which art y head
of Christ, and of thee (oh holy ghost)
whiche now we shadowest and sittst
upon the same to hatch and cherishe
it as the hen her chickens, by the ex-
tending of thy winges, not onely to
defende them frō their enemies, but
also to couer their sinnes and to re-
mitte them in this life, beginning al-
so here the resurrection of the fleshe
and euerlasting life, the which thou
wilt in the ende of the world confir-
mate, so that they shall not neede to
be couered for sinne: for then shall
they be pure and haue glorious bo-
dies, immortall and spirittuall; the
which shal haue the fruition of eter-
nal ioye, life euerlasting, and glory,
suche as the eye hath not sene, the
eare hath heard, nor the hart of man
C. v. *the end*

A godly meditation

1. iohn. 3.

can conceiue. For then chriſt Jeſus
ſhall gene by his kingdome to god
the father, that god may be al in all
concerning the gouernance of it by
the miniſtration of his word and o-
ther meanes wherby now he gover-
neth it, that it maye be his fathers
kingdome, we beig become like vn-
to him: that is, as to the manhod of
Chriſt the godhead is vnited and is
al in al without any other meanes,
euen ſo god ſhalbe in vs, aſſuminge
then not only in the perſon of chriſt
the humaine nature, but alſo al the
humaine nature of his church which
be members of Chriſt, the wicked &
reprobate being ſeparate then from
this cōmunion & caſt into eternall
perdition with Satban, & antichriſt,
there to be in tormentes and haz-
rour ſo2 euer.

By reaſon of this faith, they
are thankfull to the (o holpe ſpirite)
whiche haſt taught them this & gy-
uen them to beleue it.

By reaſon of this faith they ſingu-
larly praye loue, & helpe thy church
here militāt, & labour to be holy &c.

vpon the beliefe.

By reason of this faith they confesse
them selues sinners, they desire and
beleue pardone of their sinnes, they
are ryfen and ryse daily concerning
the inwarde man, and doe feele the
life eternall begone in them, moze &
moze laboꝛinge, praying, wishinge
and desyringe foꝛ the same whollye
and perfectly.

Where as (oh loꝛde god and most
graciouslye holy spirit) thou knowest
that it is otherwise wth me. I doe but
babe wth my lippes in saying, I beleue
in the holy ghost, foꝛ I am vnthankful
foꝛ calling me into thy church, I doe
not liue holely, I confesse not, I la-
ment not my sinnes, I pray not foꝛ
remission of them, I stand in doubt
thereof: as I fele not my selfe ryfen
from a sinnefull life as I should be,
oꝛ as I fele not life begone in me, as
it is in thy deare children: so doe I
doubt herof, whether I haue pardon
of my sinnes, whether I am regene-
rate, whether I fele truly euerlast-
ing life (the which thinge doth most
displease thee) and yet wth my tonge
I saye I beleue in the holye ghost. Oh I
beseeche

A godly meditation

beseech thee (good holy spirit) for thy
loue sake which moued thee to agree
and be willinge to pacifye and open
thy goodnes, not only in the worke
of creation (for thou dydest lye vpon
the waters and as the henne her
chickins dydest, as it were, hatche
the worke of creatiō) but also in the
worke of redemption, and therefore
diddest descend and abide not onely
vpon Christ in his baptisme, but al-
so on the apostles & church in syerpe
tonges visibly the fyfte daye after
Christes resurrection: as now thou
doest inuisibly, generally, and par-
ticularly sitte vpon thy Church and
chil dren, beinge the consolator, the
cōforter, the teacher and leader, the
guider and gouernour of vs all.

For this thy loues sake (I saye) I
beseech thee to be mercifull vnto me,
and forgeue me my doubting, unbel-
iefe, ingratitude and horrible mon-
strous vncleanes and synne, and vt-
terly take them from me. Bring me
vnto thy church which thou guidest,
that is guide me, make me holy and
by faith couple me to christ, by chari-
tye

vpōn the beliefe

the to thy people: that is geue me the
communio[n] of saints wth thy saincs,
ouer shadowe my synnes, reple me
wth to rightuousnes, beginne in me
euerlasting life, and nowe more and
more to expect and loke for all these
great mercies, and at length to pos-
seste eternal felicity wth thee, a blessed
trinitie the father the sonne and the
holy ghost, thye persons and one al-
mightie, eternal, most iuste, wise
and good god: to whom be
all gloze power and do-
minion now and for
euer.

A meditation vpon the ten commaundementes.

I am the lord thy god which brought
thee oute of the land of Egypt. &c.



Good lord and deare
father, here I woldest
I should knowe that
thou, which broughtest
thy people of Israell
out of Egypt
with a mightie hand and a stretched
out power, whiche gauest thy lawe
vpon mounte Sinai in great thun-
dering, lighting, fier, which spakest
by the prophetes, and diddest sende
thy dearelye beloued sonne Iesus
Christ coequall and consubstantiall
with thee in power, maiestie, & glo-
ry, to take vpon him our nature by
the operatiō of the holy ghost in the
wombe of y virgin Marie, of whose
substaunce he was made and bozne
man, but pure without synne, that
we by byrth chylzen of wrath, by
hym myghte be made thy chylzen,
chylzen of grace, communicatinge
with

upon the commandements

with him righteousnes, holines, & immortality by the working of the spirit, as he communicated wth vs fleshe and bloude (but not infected wth synne, as is ours) by the working of the same holy spirit: which spirit after his bitter death, resurrectiō, and ascension into the heauens, he sent plentifully and by a visib^{le} signe vnto his Apostles and Disciples: by whom he published, the gospell throughe out the whole worlde, and so continually hath done from age to age, doth, and will doe vnto the end of the worlde by the mynisterie of preaching: Thou woldest I say that we shoulde knowe and beleue, that thou this Almighty lord and god, which on this sorte hast reueled and opened thy selfe, art the one alone, very true and eternall almighty god which madest and rulest heaueⁿ and earth, and all things visyble and inuisyble, together with this thy dearly beloued sonne Iesus Christ, and with the holy spirit, consubstantiall and coeternall with thee deare father: Not onely this, but also thou woldest

A godly meditation

wouldst that I shuld knowe and be-
leue, that by the same thy dearly be-
loued sonne, thou hast broughte me
from the tyrannie and captiuitie of
Sathan, & this sinfull world (where
of the captiuitie of Egypt under pha-
rao, was a figure) and in his bloude
shedde vpon the crosse, thou hast made
a couenaunt with me, whiche thou
wilt neuer forget, that thou art and
wilt be my lord and my god, that is,
thou wilt forgeue me my sinnes and
be wholly mine with all thy power,
wisedome, rightuousnes, treweth,
glozy & mercy. Wherefore although
I might confirme my faith by the in-
numerable mercies hitherto powred
vpon me mooste abundantly, as thy
chilozen of Israel might haue done
and did confirme their faith, by the
manifold benefites powred vpon
them in the desert: yet specially the
seale of thy couenaunt, I meane thy
holy Sacrament of baptisme, where
in thy holye name was not in vaine
called vpo me (O deare father, sweet
sonne and saviour Iesus Christ, and
moost graciously good holy gost) shuld
moost

vpon the commaundements.

most assuredly confirme, and euen
on all sides scale by my faith of this
thy couenaunt that thou art my Ioye
and my god: euen as Abzabam and
thy people of Iſraell did by the Sa-
crament of Circumciſion, which as
the Apoſtoll calleth the ſcale or ſig-
nacle of rightuouſnes: ſo doeſt thou
call it being but the ſigne of thy co-
uenaunt in dede, yet thy very coue-
naunt, becauſe as thy word is moſte
true and cannot lye, as thy couenaunt
is a couenaunt of peate unfallible
and enerlaſting: euen ſo the Sacra-
ment and ſcale of the ſame is a moſt
true teſtimonial and witnes therof.

In conſideracion therfore of this,
that thou the almighty god, of thyne
owne goodnes haſt vouchedſafe not
onelye to make me a creature after
thyne owne Image & likenes, which
mighteſt haue made me a beaſte: to
geue vnto me a reaſonable ſoule, en-
dowed with memoꝛie, iudgement &c:
which mighteſt haue made me an
idiot without witte or diſcretiſon &c:
to endue me with a body beuettified
with right ſhape, limmes, health &c,

F. i.

which

A godly meditation

Which mightest haue made me a crea-
ple, I amie blind &c: graciously to en-
riched me concerning fortune, friends,
liuinge, name &c: whiche mightest
haue made me a slaue, destitute of al
freddes, and helpes fo: this life: but
also hast vouchesafe, that I being a
sinner, borne in sinne, conceived in
iniquitie, to whom nothing is deuote
(more then to a Turcke, Jewe, or
Saracen) but eternall damnation,
should be called into the number of
thy people, enroledde in thy booke, &
now in thy couenaunt, so that thou
wilt all that euer thou hast arte mine:
fo: which causes sake hitherto thou
hast kepte me cherished, defended,
spared, & fatherly chastised me and
now graciously doest kepe me and
care fo: me, geuing me to liue, be,
& moue in thee, expecting also & wait-
ting how thou mightest shewe mer-
cy vpon me: In consideration (I say)
of this, most iustely and reasonably
thou requirest that as thou arte my
lord god: so I should be thy seruant
and one of thy people: As thou hast
giuen thy self wholly vnto me, to be
mine

upon the commaundements.

mine with all thy power wisdom
ec (For he that getteth him self ge-
ueth all he hath) so shuld I be who-
ly thine, and geue ouer my self vnto
thee to be guided w thy wisdom,
defended with thy power, holpe, re-
leued, and comforted by thy mercy.

First therfore to begiune with al,
thou commaundest that I shuld haue
none other gods in thy sight: that is
to say, as I shuld haue thee for my
lord & god to loke for all good thigs
most assuredly at thy handes, and
therfore I shuld put all my trust in
thee, be thankfull vnto thee, loue
thee, feare thee, obey thee, and call
vpon thy holy name in al my nedes:
so shuld I geue this faith, loue, feare
obedience, thankfulness and inuoca-
tion or prayer, to none other, none
in my hart, but onely to thee: as for
thee, where thou commaundest. All
this to doe (oh lord god) and that in
most lofeful hart, I haue great cause:
for what a thing is it that thou shouldest
haue woldest haue befall to make
me, as thou hast done: to geue thy
loue for me, and to become my gode

A godly meditation

Oh what am I that thou woldest I
shoulde put my trust in thee? Why
doest thou that I mighte neuer be con-
founded, but might be most happie.
What am I that thou woldest I shoulde
feare thee? Where the onely cause,
why thou requirest this of me, is not
onely because thou haste power to
cast both body & soule into hell fier,
& because they that feare thee not,
shal perishe: but also that thou mightest
geue me thy wisdome, that it might
goe well wth me in the euell daye,
that thou mightest reueale thy sone
to me, and thy mercye might be by
me from generacion to generaci-
on. Oh what am I, that thou wol-
dest haue me to obey thee, not onely
that I neuer perishe wth the disor-
der, but that thou mightest geue
me thy holy spirit, and rewards in-
numerable? Oh what am I that
thou woldest I shoulde loue thee: I which
thing thou doest to this ende: that
I mightfully and wholly enioye and
possesse thee, according to the nature
of loue, and therfore doest thou re-
quite my whole hart, that I might
dwell

vpon the commaundement...

dwell in thee and thou in me. What
am I, that thou woldest I shuld call
vpon thee: verely because thou wilt
geue me whatsoeuer I shall aske of
thee in the name of thy deare childe
Jesus Christ: and euen so woldest thou
haue me thankfull, that thou mightest
poure out vpon me yet more plenti-
fully, al good things. So that great
cause haue I to put my trust in thee,
to loue, feare, and obey thee, to call
vpon thee, to be thankfull vnto thee,
not only in respect of the hurt which
els will ensew, but also in respect of
the commoditie that herby cometh
vnto me: but most of all yea alonely
for thy owne sake, for thy goodnes,
wisedom, beutie, strength & power,
trueth and great mercies.

But alas (deare father) what shal
I saye: As in times paste horribly I
haue broken this thy lawe, in trus-
ting in thy creatures, calling vpon
them, louing, fearing, and obeying
many thinges besydes thee, and ra-
ther then thee: eue so at this present
I am a most miserable wretch, blind-
ed I am through vnbeliefe, & mine

F. iii.

owne

A godly meditacion.

o wne wickednes, so y I se not firme
by thys thy power, wisdom good
nes &c: but wauer and doubt of it.
I loue litle or nothing, I feare lesse,
I obey least of al, thankesfulnes and
praiser are vtterly quenched in me:
by reason wherof I am worthy of e-
ternall damnatiō. If after thy iusti-
ce thou shalt deale with me simplie,
I am (oh lord) damned and losse for-
euer, for I am verie wicked. But
yet in asmuch as thou hast geue thy
sōne Iesus Christ to be a saine pro-
pitiatōie sacrifice for the sinnes of
the whole world, so that he which be-
leueth in him shall not perish but be
saued (for so thou hast promised) thy
trueth nowe requircth to saue me.
Howbeit here thou maiest say vnto
me that I doe not beleue, and ther-
fore notwithstandinge thy trueth &
promise, in that I beleue it not, thou
maiest most iustly after thy Justice,
dampne me. Oh lord god, to this I
cannot otherwise answer (my vnbe-
leife is so great) but because thy mer-
cy is aboue al thy workes, and thy
goodnes and loue is that which all
creatures

vpon the commaundement.

creatures most highly commend and magnifie, as the thing wherof thou arte called god: because þu art righte good and loue it selfe: because of this thy mercede (gracious god) yf thou wilt loke thereon and couple thy trueth therewith, then (good lord) I shalbe saued, and praise thy name for ever more.

¶ Thou shalt not make to thy selfe any grauen &c.

As the fyrste commaundement teacheth me, as well that thou arte my god, as what god thou art, and therfore of equitie I shuld haue noone other goddes but thee: that is, I shoulde alonely hange on thee, truste in thee, loue thee, serue thee, call vpon thee, obey thee, be thankfull to thee: so because þu didst reueyle thy selfe visiblie that thou mightest visibly be worshipped, this commaundement is concerning thy worshippinge, that in no point I shuld folowe in worshipping thee, the devise or intent of any man, saint, An-

F. iiii.

gell

A godly meditacion.

gell, or spirit; but should take al such
as Idolatrie & Image seruice, be it
never so glorio^s. And why; for soth
because þ^e woldest I shoulde wo^r-
shippe thee as thou hast appointed
by thy word. For if seruice be accep-
table, it must nedes be according to
the will of him, to whom it is done,
and not of him which doeth it. But
in asmuch as of man none knoweth
the will and pleasure, but his spirit,
except he reueale by wo^rde or signe
the same: much moze of thee o lord,
none doeth knowe thy will, but thy
spirite and they to whom thou doest
reueale the same. And therfoze abo-
minable euē in thy sight are al those
things, which with men are in most
force and estimatiō because they are
not after thy word. So that the mea-
ninge of this pzecepte is, that as in
the firste I shoulde haue none other
gods but thee; so I shoulde haue no
wo^rshippe of thee, but such as thou
appoitest. Herby therfoze I se great
cause of thankfulness for this com-
maundement, in that thou woldest
haue mine outward seruice, and that
after

vpon the commaundements.

after thy appointment, lest I should
hulpe my baine howe best to serue
thee. Good lord thou needest not my
seruice, perfecte thou wast before I
was, therefore it is for mine owne
commoditie that thou commaundest
me, yea euen for mine owne wealth.
Thou mightest haue lettē me haue
stand al day idle, but such is thi loue,
that thou woldest I should goe into
thy vineyarde, that wth thy seruants
I mighte receiue the hier of blessed-
nes. And how great a benefite is it,
to deliuer me of so greate a burden
wherewith I should haue bene com-
bred, if I should haue serued thee in
any point after my witte and reaso.
But halas, I not considering what
a promotion thy seruice is, nor what
an easye seruice it is, and simple (for
one maye well know what to doe,
when he pleaseth thee, namely whe
he serneth thee as thou hast appoin-
ted) as I am and alwaies haue been
vnthankfull: so I am and alwaies
haue been a greuous transgressor of
this thy lawe. For as in times past,
when I dyd not knowe thys com-

If we
shuld serue
god after
māns deuise,
the burde
wold be in-
tollerable,
for mens
deuises are
infinite.

J. v.

maunde.

A godly meditation

maundement, I was an Image wor-
shipper of stocks, stones &c: yea bread
and wine: so now I am a worship-
per of myn affectiōs, offering to the
thy seruice due vnto thee, though not
therby to worship thee, as I thought
when I kneled to stocks and stones,
bread & wine &c: yet with no lesse
transgression of thy lawe: for the
which I haue deserued, and doe de-
serue euerlasting damnatiō. Of thy
goodnes and great mercy (deare fa-
ther) I beseeche thee forgeue me for
Christs sake, whom thou didst geue
to be the fulfylling of the lawe to al
them that should beleue. Oh father
I beleue, helpe mine vnbeleefe. As
thou haste of thy goodnes hitherto
spared me, trāsgressing this thy ho-
ly pcept: so of thy goddnes forgeue
me, as well mine Idolatrie done in
times paste, as that whiche of late
time I haue comitted & doe comitte.
And as by this commaundement
hast deliuered me from the one, y is,
bowig my self to stocks & stones: so
(deare father) deliuer me frō al other
bowig my self after mine owne will
to

vpōn the commaundements.

to mine owne affections: that I may
haue non other god I hart but thee;
noz doe seruice to any other but on-
ly to thee, & for thee, after thy word
as thou commaundest. Ob open mine
eyes to see thy wil in this thy graci-
ous pzecept. Geue me a will to loue
it hartely, & an hart to obey it fasti-
fully, for thy deare sonnes sake Ies^{us}
Christ our lord. Amen.

Thou shalt not take the name of the
lord thy god in vaine.

By this commaundement I per-
ceauē (ob lord) that as in the first
thou woldest in the exterior ser-
uice of thee, I shuld vtterly abandō
mine owne will and reason, and all
the reasons oꝝ good entētes of mā,
and wholly geue my self to serue thee
after thy wil and word: so here dost
thou beginne to tell me, howe thou
wilt haue my tongue to be exerci-
sed in thy seruice, and therfoze thou
bydest me not to take thy name
in vayne: as by temeraryouse oꝝ
vayne swearynge, by cursynge
pꝛateng

A godly meditation

praying without sense, as those doe
that pray in a tongue they know not,
praying without faith or attent cō-
sideracion of the thing desired, with-
out hartly desire and certayne expec-
tacion of obtaining that which is to
thy gloze and my saluation: also by
gesting, or foliſhe abusing, or negli-
gent readinge, or hearing of thy ho-
ly woꝛde, by the whiche thou, as by
thy name, arte known: and in lyke
maner by denyng thy trueth and
woꝛde, or concealing it when occasi-
on is offered to promote thy gloze
and confirme thy trueth. By reason
wherof I may well see, that I wol-
dest haue me to vse my tongue in hum-
ble cōfessing thee and thy woꝛd and
trueth after my vocacion: in pray-
inge hartely and callinge vpon thy
name: in readinge and hearinge thy
woꝛde, and speaking thereof withall
reuerence, diligence, and attencion:
in thanks geuing and praising thee
for thy great mercy: in instructinge
my brother and admonishinge him,
when he erreth, after my calling and
vocacion, withall humblenes, gen-
tlenes

vpon the commaundements.

pleases and loue.

Thus woldest thou haue me to exercise my tongue, and not to thynke that the exercising of it in this sort, is a vaine and vnprofitable thing, but a thinge that pleasech thee, and profiteth my self and other.

And forasmuch as thou knowest that our tongue is a slippery member, and we very negligent ouer it, and of the greate commoditie that might thereby come to vs and other by vsing it in thy seruice accordingly: thou hast added a fearfull, & most true comunicaciō, that though men will find no fault or punish vs therefore, yet wilt thou hold him guiltles, that taketh thy name in vaine: Leuit, 23. As by many exāples we are taught, as in thy holpe worde, so by dayely experience, yf we woulde consyder the same.

And therfore I haue great cause to geue praise and thankes to thy most holy name, for many great benefits which by this commaundemente I receyue and ought wth thankfulness to consider. First that it wolde please

A godly meditation.

please thee, not onely to geue me a
tounge, where thou mightest haue
made me speachles: but also that I
woldest haue it sanctified to thy ser-
uice. Againe that thou woldest not
onely reuele thy name vnto vs, but
also woldest geue me leave to cal bp
on it, praise and publish it: yea thou
hast commaunded me so to doe, and
not onely commaunded, but hast pro-
mised, that thou wilt here my praise,
and that my praising of thee and co-
fessinge thy word and trust, shall
not be in vaine.

Thirdly that thou woldest al men
shoulde vse their tounge so, that
therby I might be the better instruc-
ted, admonished, and occasioned
to vse my selfe well and in the o-
bedience of thys thy holpe precept.
But what goe I about to reckon by
tale the causes of thanks for
thys commaundemente, seing that
they be innumerable. If a man
shoulde but loke even vpon thy ve-
ry worde, by the whyche as by thy
name thou arte moſte truely kno-
wen: the whyche worde thou com-
maun-

vpon the commaundements.

maundest vnto vs in this commaun-
demente &c : as thou doest prea-
chinge , pꝛyuate admonishynge,
thankes geuyng , and pꝛayer: then
the whych, nothyng is moꝛe pꝛo-
fyttable to vs in thys vale of mi-
serye . But gracypse good lord,
I acknowledge my selfe not one-
ly to be a most vnthankful wret-
che for thys thy holpe pꝛecepte, and
the greate mercyes whych beere
throughe I perceaue thou haste
moꝛe gracypse poꝛwer vppon
me , and doest yet still offer vnto
me : but also that I am a mys-
erable transgressour of this thy most
holpe , good, and blessed commaun-
demente , as alwayes I haue ben
in tyme past. Horribly haue I abu-
sed thy name in swearyng, cursing
and iestyng wyckedlye: I haue cal-
led vppon other names then thine,
as the names of peter, Paule, Mary
&c: yea of some, whose saluatio is to
be doubted of: I haue folishly pꝛaised
in such a tounge as I knew not what
I pꝛaised & saied, w many other tras-
gressions of this pꝛecept, wherein yet
I am

A godly meditation

I am cōuersant: as in seldome pray-
ing, and when I praye I am not at-
tent: nor very desirous of the thinge
I aske with my tounge. After prayer
I do not earnestly loke for the good
thinges asked and prayed for, & ther-
fore when I obtaine my request, I
am most vnthankfull: thy worde I
rede litle and most negligently, for
getting for with what I rede: I ad-
monishe not others when I heere
them abuse thy holy worde: I am af-
frayed, for feare of losse of frends, name
or life, to confesse thy trueth, gospel
and name, whiche was called vpon
me in baptisme, and not in vaine, if
I did not thus make it in vayne.
But alas I cā in no wise comprehend
the multitude of my transgressions
cōcerninge this thy lawe. But this
is a synne aboue other synnes, that
vnder thy name, word, and gospel I
play the hypocryte, hauing more care
for mine owne name, then for thine.
For yf my name were euell spoken
of, it would greue me, and I would
defend it: but alas I heare thine dai-
ly euell spokē of, & se it prophaned by
it

vpon the commaundements.

false doctrine, and euell lyuing, but
it geueth me not. After my vocati-
on I like not nor doe not goe about
to redresse these thinges in my selfe
& in others. And why: because (good
lord) I loue my self better then thee,
and not thee with my whole harte.
Thy first commaundement hathe
no place with me as it should haue,
it possesseth not my hart, mind, and
will as thou requirdest, most to mine
owne commoditie. By reason wher
of I am worke by of eternall damna-
tion. Oh what that I doe (gracious
god) which not only haue ben so gre-
uous and filthy a sinner further
so greate a caller vpon deade crea-
tures, & so heynouse a transgressor
of this lawe: but also at this present
doe so horrible and hypocriticall
offend thee in takinge thy name in
vaine, & that so many waies, in pray-
ing and not praying, in reading and
not readinge, in speakinge and not
speaking, & not cōfessing simply & fro
my hart thy doctrine, truethe & name,
but regardinge mine owne name
farre aboue it. Shall I flie fro thee:
C. i. then

A godly meditation

then vndoubtedly I am more guilty,
and more shall disobey this thy holy
pzecept, adding sinne to sinne, where
as I woldest I should call vpon thy
holy name (deare lord) which hast ge
uen thy deare sonne Iesus Chyist to
be a mediator for vs, that thozowe
him we might finde not onely grace
for the pardone of our sinnes paffe:
but also for the obtaining of thy ho
ly spirit, as well the better to vnder
stande, as also the better and more
frankely to obey this thy holye pze
cept for ever. For his sake (therfore
deare god) pardone my sinnes paffe &
pzeent, wherof this law doth accuse
me, and graunt (molte graciouse fa
ther) that I may be endued with thy
holy spirit to know and loue thy ho
ly name, word and trueth in Iesus
Chyist, that I maie be zelouse, wise,
and constaunt, and that my tounge
maie be sanctified hencefozth & gup
ped with thy holye spirite and grace
to publishe, confesse and teache, af
ter my vocation to others as occasi
on is offered, thy trueth and gospel,
to call vpon thy name in al my neede,

vpon the commaundements.

to geue thanks vnto thee, p. praise thee, magnifye thee, and to sanctifie thy holy name as a vessel of thy mercy for ever and ever.

Remember that thou kepe holpe the Sabbath day &c.

After thou hast told me howe in the external service of thee (gracious lord) thou wilt haue my tongue vsed, so doest thou now teach me, how thou wilt haue min eares & all my whole body occupied, namely in sanctification and holines: that is, in those thinges which thou peculiarly hast appointed to be means immediatelly to helpe to that ende: As in hearing thy word preached, & vsing the ceremonies of thee appointed euē as thou hast commaunded. For the which thinges to be exercised of thy people thou at the firste dydest appoint a certayne daye, namely the seventh daye, whiche therefore thou calledst thy Sabbath, that thereby they with their chyldre and family, resting fro all exercis & labour, which

... A godly meditation

bindeth the meditaciō of the mind;
might not onely be more able to goe
on through with their trauell and
labour (for withoute some rest no
thing can endure, in respect whereof
thou wouldest the very beastes which
in labour were exercised, shoulde
haue the priuelege of this Saboth)
but also and muche rather, that thy
people might with their family and
children, be instructed and taught:
first by the ministry of thy word in
preaching and catechising: secondly
by the blyng of thy sacramentes ap
pointed after thy commaundement
and institution, they might be assur
red of thy promises: thirdly by pray
ng they might be augmented in al
godlines: and last of all by their mee
ting together & exercisinge all these
thy workes of sanctificacion, they
might increase in loue and charity
one towards another, as members
of one body and fellows of one in
heritaunce, and thus by meeting to
gether, praying and blyng thy sacra
mentes, they might be instructed in
thy lawe and of that Saboth, where

into

vpon the commaundements.

into thou thy selfe dydest enter af-
ter thou hadst made the world, reas-
sing from thy woꝛkes, not of conser-
uation but of treatise, into the which
as after this life and the woꝛkes of
this time, they should enter: so now
they beginne spirituallly to enter re-
sting from their owne woꝛkes
whiche the olde man moueth them
vnto: not that (good lord) thou woul-
dest these woꝛkes appointed for the
Saboth day, should not be exercised
at any other time but onely on the
seuenth day: but because y dydest as
well to haue the law a policie to re-
moue till the coming of Christ, as
also according to the reuelacion of
thee in that time, dydest open thy selfe,
beginning therein figures and sha-
dowes, whose verities in the tyme
were to be opened: therefore to plea-
se thee to appoint then the seuenth
day, which seuenth day, although by
reason of the policie being by thee
ordained, and by reason of Christ the
verite and body of all shadowes, to
be abrogate from vs: yet standeth
this commaundement in force as well

A godly meditation.

for the woꝝkes of sanctificacion, that
is for preaching thy woꝝd, comming
to heare it, for praying, vsynge thy
sacramentes, and comimg together
to that ende: as also for those dayes
whiche by commō order, and on good
grounde are oꝝdained and receyued:
holphest with this libertie, that ne-
cessitie of our faith and sanctificaciō
and charitie may dispēse therewith,
occasion of wilfull and wittinge of-
fence being aduoyded &c.

So that hereby I perceyue thy will
and pleasure to be, that I shuld at al
times, as much as charite and neces-
sitie wyll permytte, geue ouer my
self, and cause all other ouer whō I
haue charge, so to doe (especially on
the sondates and other holpe dayes
being receyued and to that ende ap-
pointed) to the resozting to the tem-
ple and places appointed, to pꝛaier,
to here with meknes thy holy woꝝd
and vse thy sacraments and ceremo-
nies as thou hast commaunded, and
to exercise all thinges which might
be to the confirmacion & propogaci-
on of thy holy religiō, oꝝ make to the
encrease

vpon the commaundements.

increase of loue and charite: as ge-
uing to the poze, reconciling such as
be in variaunce, visiting the sick, &
euē (as it were) beginning that tabu-
both wherof Esay speaketh.

Esai. i.

By reason wherof I haue greate
cause to thanke thee (most gracious
father) that thou woldst appoint me
to be in this time, wherin thou hast
moze plentifully reuelled thy selfe
then thou dydest, not onely before
Christes comminge, but also synce
Christes assensib. Neuer synce Eng-
land was England dydest thou so
manifestly reuelle thy trouth, as þ
hast done in these daies. Great cause
I haue to thanke thee that þ woldst
institute the ministry of thy worde
and sacramentes as meanes wher-
by thy holy spirit is effectual to
woke in oure hartes sanctification.
Great cause haue I to thanke thee,
that thou woldst kepe the booke of
the propheetes & Apostells vntill this
time. Great cause haue I to praise
thee, that thou woldst geue me such
knowledge in them as þ hast done
of thy greate merce. Great cause
I haue

G. iiii.

have I to thanke thee for the good &
 true ministers and preachers of thy
 word which thou hast sent amongs
 vs and geue me grace to here them.
 Great cause haue I to thanke thee
 that in this religion thou hast geuen
 so longe quietnes and harboꝛough
 to thy church. Great cause haue I to
 thanke thee, for that thou woldest
 make me suche a man in whom thy
 holyspirite might worke. Create
 cause I haue to thanke thee which
 woldest call me into thine eternall
 haboth and rest full of all loꝛe, such
 as the eye hath not sene, the eare
 hath not harde. Create cause haue I
 to thanke thee that so many dayes
 are appointed for this ende, that we
 shoulde meete together to here thy
 word and receiue thy sacramentes.
 Create cause haue I to thanke thee
 for the institution of thy sacramen-
 tes, which thou hast giuen as thy
 visible and palpable wordes, to the
 obsequation and confirmation of the
 faith of all such as be the same af-
 ter thy commaundementes. But in-
 finite are the causes for the which I
 ought

vpon the commaundements.

ought to geue thee thanks for thy
commaundement.

But alas I am not onely vnthank
full, but also a most miserable trans
gressor of it. I wil not now speake
of my transgressions past concerning
this commaundement: presently
they are so many that I cannot. For
I knowest howe I doe not onely at
conuenient times on I worke daies
kepe my selfe awaye from common
prayers in the congregaciō & assem
ble of thy pe ople and frō hearing of
thy worde: but also on the Sabbath
dayes to ryde or goe aboute the or
that worldly busynes I am verie
puffed, to sitte down at this tauerne,
and to goe to that mans table I am
readye at the first bydding: but alas
to resorte to the table of thy sonne &
receyue with thankfulness the sacra
ment of his body and bloud for con
firmation of my faith, that I may
learne spiritally to taste of his bo
dy broken and his bloud shed for
the remission of my synes: to doe
this, oh how vnwillig am I. To goe
to masse and sacrynges with suche
like

A godly meditation

Idolatrye, I haue been a greate
time moze readie then now I am to
heare thy word, & vse thy sacramēts
as I shuld doe, thy ministers I pray
not for: thy church I am not careful
for, no not now (good lord) when
wicked doctrine most preuaileth, Ido
latrye, supersticion, and abominaci
on aboundeth, the sacrament and sa
crifice of thy deare sonne Ies^{us} Christ
is blasphemiously corrupted: whē for
preaching there is nothing but mas
sing, for catechising, sensinge, for rea
ding of the scriptures belleringing,
for syngynge of psalmes and godly
songes to our edificacion, all is don
in laten, with such Notes, Tunes,
ditties, & descantes, that utterly the
mynde is pulled from the considera
cion of the thinge (if I had vnder
stande it) vnto the melody. Al which
my wickednes hath brought in, my
prowphaning of this cōmaundement,
and my not praying. Why ministers
are in prison, disperfed in other con
tries spoiled, burnt, murdred, many
fal for feare of goods, lyfe, name &c,
from the trneth they haue receyued
vnto

vpon the commaundements.

unto moſte manifeſt Idolatrie: false
preachers abounde amongeſte thy
people: thy people dearely boughte,
nen with thy bloud, are not fedde wth
the breade of thy worde but with
ſwellings: antichriſt wholly preuaile
the, and yet for all this, alas I am
to careleſſe, nothing lamenting my
ſinnes which be the cauſe of al this.

O dear father forgive me for chriſts
ſake and be mercifull unto me; and
as of thy mercede thou dyddeſt geue
me time to repent, ſo geue me repen
taunce; Graunt me thy holy ſpirite
to open to me this thy lawe, ſo that
I may knowe thy will in it, loue it,
and alwaies obey it: thy good ſpirit
ſanctiſye me and worke in me a true
taſte of eternall life and pleaſure in
the meditation of it: geue me (graci
ous good father) one litle mouthfull
of the breade that thou feddeſt Helpe wth
all, geue me that with him I maye
come into mounte hozeb. Helpe thy
church, cheriſhe it and geue it harbo
routh here and els where for chriſts
ſake: purge thy miniſtery from cor
ruptio and false miniſters: ſend out
preachers

I. Reg. 19.

A godly meditation

preachers to fede thy people, destroy
antichrist & all his kingdome, geue
to such as be faulle from thy trueth
repentaunce, kepe others from fal-
ling, and by their falling doe & the
more confirme vs, confirme the mi-
nisters & poore people in prysō & cille,
strengthen them in thy trueth, deli-
uer them if it be thy good will, geue
them that with conscience they may
so answer their aduersaries, that
thy seruantes may reioyce and the
aduersaries be confounded, auenge
thou thy olone cause. (O thou god
of hostes) and helpe all thy people, &
me especially because y^e haue thylle
nede.

Honour thy father and mother that
thou mayst lye longe.

After that thou haue tolde me
(good lord) thy will concerning
the seruice whiche thou requi-
rest inwardly and outwardly to be
geuen vnto the: now doest thou be-
gin to tel me what thy will is that I
shuld do, & leaue vndone so, thy sake
vnto

vpon the commaundements.

unto man. And first þ settest before
min eyes, them whō þ for ordres sake
and the more commoditie of man in
this life, hast set in degree and autho-
ritie aboue me, cōprehending them
under the name of father & mother,
that I might know y as of thee thet
are commaunded to beare towards
me a faithfull lone and a motherly
care in the very names of father and
mother, wherwith þ honorest them:
so am I cōmaūded of thee to do that
which is most equall & iuste (as the
very brute beasts doe teach vs) that
with childly affection and duetye, I
shuld behaue my selfe towards the.
that is I shuld honoz the, which cō-
prehēdeth in it, loue, thankfulness,
reuerence and abedience, & that not
so much because they be my parēts,
and in their offices are carefull for
me (for it maye be they will neg-
lect the doinge of theyr dueties to-
wardes me) but because thou com-
maundest me so to doe, howe so euer
they do. So that by thys commaū-
dement I perceiue that thou woldest

of the Lord God of Israel

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A godly meditation

A Shuld consider them whō thou hast placed in auctorite and superiour degree: as parēts, maiestrats, masters or such like, and accordingly behaue my self toward them, honour them, that is to say loue them, be thankfull vnto them, reuerence them and obey them for thy sake so lōg as they pass not their bounds, that is so long as they requyre not otherwise then þ hast genen them commission or permission to doe.

And so, as much as thou seest their care and offyce is greate, and oure corruption to obey is very much, as wel to encozage them in their vocation to be diligent, as to enflame me to humble obedience vnto them, therthzoughe to make them moze willinge to sustaine cares for me: þ addeste a promise, that is longe lyfe which so farre as it is ableſsing fro thee þ wilt endue vs w all. Wherby we may gather that a ciuel life both much please thee and receiueth here rewards, especially if we lead it for conscience to thy lawe. And on the contrary part, a disobedient lyfe to them

vpon the commaundements.

them that be in auctorite, wil bying
the soner thy wrath and vengeance
ce in this life. All whiche worketh
much to the commendation of the
state of politike & ciuell maiestrats.
By reason hereof (deare father) I se
my self much bounde to praise thee,
and hartely to obey thys thy com-
maundement. For in it & by it I de-
clare thy greate loue towarde vs,
which euen in this present life our
pylgermage and passage to oure
home, woldst haue vs to enioye the
benefite of peace, and moſte ſemelpe
quietnes and order, and by this or-
der ſo couple vs that none ſhuld con-
temne or deſpiſe another, but euen
highe & lowe to be and accompt the
ſelues as parentes & childzen. Par-
ticularly for my parte I cannot but
ſay that I haue moſt cauſe to thank
thee for my parêtes, ſcholemaſters,
and others vnder whole tuition thou
haſt put me. No pen is able to write
the particular benefites, w^{ch} I haue her
by receyued in my infancie, childhod
youth, middle age, and alwaies better
to. Oh how good a lord haſt thou declar-
ed

A godly meditation

red thy self to me, which in them and
by the best nourished, fedde, instruc-
ted, corrected, defended and most gra-
tiously kept me. I coulde reckon in-
numerable behind me & but few be-
fore me, so much made of & cared for
as I haue bene hether to. No smalle
token of thy loue to me warde is it,
that thou woldest engraue in theyr
hartes and commaunde them vnder
paine of damnation to be carefull
ouer me, to doe me good and prouide
for me, as they haue done or rather
thou by the publickly. Also for the
common wealth & suche as thou hast
placed in authoritie ouer me in bothe
thy regimētes, if I considered them
that haue bene, and them that be, I
coulde not but praise thee good lord.
For no lesse praise worthy art thou
for this chastening vs and admoni-
shing vs now presently by them that
be in authoritie, of our ingratitude
and vnthankfulnes, then by such as
haue bene, for all kyndes of good
things. But infinite are the causes
of thankfulness which this commaun-
dement considered, shoulde stirre vp
in

vpōn the commaundements.

in me. But alas (most mercifull father) as I acknowledge my self most vnthankfull vnto thee for al thy benifites powred vpo me in this lyfe by my parents, nources, tutoures, maysters, magistrates, bishoppes, pastours, and good frindes, euen fro my cradell vnto this hower: so vnto them haue I alwaies been & am, in not louing them, as my coldenes in praynge for them and to my power in helping them, declareth: and also my not reuerencing them, my cōtemning them, & temerartousnes in my mistrusting o: to narrowly & to straightly loking at them & their deboties, sheweth: and not obeynge them, as by my cōtumacy appereth, not onely when anye thinge to me vnpleasant o: vnprofitable, but also profitable & conuenient is required. And yet I speake not of þeuel & murthering reposes, of þe offences I trasgressing þe politike lawes for apparel & meates & other no smalle offences which I haue comytted & gene. O this is a sinne deare father that

U. l.

3

A godly meditation

Alwates haue ben a pꝛiuate moze
then a common weale mā, alwates
I seke foꝛ myn owne cōmoditie, cō-
temning that whiche maketh to the
commoditie of others . As foꝛ my
disobedience and wicked behauiour
towards my owne parentes and all
others whom thou hast set ouer me
(deare father) no toung can expꝛesse
it, and therfoꝛe I am woꝛthy of dāp-
nation. But (gracious good loꝛd and
deare father) I beseeche thee foꝛ thy
Chꝛistes sake, to haue mercye vpon
me, & pardon me, as of thy goodnes
it pleased the to pardone the patri-
arkes. Thou hast geuen this com-
maundement as thy holy lawe to o-
pen to vs holwe corrupte we are, and
holwe much we swarue frō the pat-
teꝛne wherafter we were first made
& once agreed thereto befoꝛe Adams
fall , that we might loth our selues
and euen therebꝫ be dꝛyuen to seke
and set by thy swete mercyes in Je-
sus Chꝛist, whom therfoꝛe thou did-
dest sende to fullfyll the lawe in hys
fleshet that we myght be holwe of him
the

yp on the commaundements.

the same, by trewe faith: whiche of
thy goodnes worke in vs by thy ho-
ly spirit, and open this lawe vnto vs
that we maye moze & moze increase
in the knowledge, loue & obedience
of it to thy glozy and our saluation,
Amen. O deare father be mercifull to
our magistrats, especially y^e quenes
highnes, whose hart with the res-
due of her counsellors. tourne into
thy testimonies, geue them thy wis-
dome and a zeale to the trueth accor-
ding to knowledge, that they maye
 vse the power they haue receyued of
thee to the cherishing of thy church,
that w^{ch} vs here thy worde may haue
free passage and thy true worshoppe
may be maintained, and not onely
here but also euery where amonges
those whom thou woldest we should
pray for. Be mercifull to my pooze
parentes (gratious lord) with my
bretheren, sisters, wife, childre, fa-
mily, seruantes, kinnsfolkes, neigh-
bours, as thou knowest they haue
all nede. Geue vnto the hartes of all
parentes, magistrates and suche as
be in auctorite here o:ells where
H. II. that

A godly meditation

that they maye accordinge to that þ
hast put them in trust walk, be faith-
full, diligent, carefull, and happye.
Graunt vnto children, seruantes
and subiectes, that euery one maye
render loue, obedience, thankfulness
and reuerēce to al such as thou hast
put in authoritie ouer them: blesse
the church and send it peace and har-
bourough here or els where: blesse the
common weale and sende vs peace:
blesse the diocesses and shieres and
send them good bishops and iusti-
ces: blesse euery household and fami-
ly, that thy peace may be in the same
cōtinually. Fynally write this law
& all thy lawes in oure hartes we be-
sech thee þ we may kepe them Amē.

Thou shalt doe no murder &c.

AS in the commaundement goe-
inge nexte befoze, thou setteest
befoze me the personages of all
such as thou so; the commoditie, or-
der, and peace of mā in this life hast
placed in authoritie, accordingly of
vs so; thy sake to be esteemed: so dost
thou

vpon the commaundements.

thou in this commaundement set be
foze vs to loke on, the personages of
all men generally, high and lowe,
ouer whom thou geneest vs a charge
that we shal not kil oꝝ murther the.
In which woꝝd thou compzehendest
all kind of hatred oꝝ malice, in woꝝd
thoughte oꝝ dede, as thy dearely be-
loued sonne expoundinge this com-
maundement dothe teache. Mat. 5. ~~Pea~~ be-
cause thou woldest all men shuld be
deare vnto vs, bepng all of one sub-
stance, of one similitude, comming
of the same parents Adam and Eue,
made of one God, redemed of one
Christ, in whom we should be coup-
led as members of one body, and liue
to the aide, succour and cōfozt one of
another, because of this (I say) easlie
we may see that not onely ~~thou~~ forbiddest
here to beware of all kindes of
displeasures, but also thou commaū-
dest vs to beare and exercise al kinde
of loue and fauoure in harte woꝝde
and dede, and that foꝝ thy commaū-
dementes sake, foꝝ els towards oure
enemies our hartes wolde arise, and
be great, in that they contemnyng
H. iii. their

A godly meditacion.

theire dueties towarde vs some to be
serue the like at oure handes.

By reaso hereof I haue great cause
to thanke thee deere father. For here
by I see how that thou dost muche
loue my soule which arte so carefull
ouer my body, so that he which hur-
teth it displeaseth thee and he that
doth it good pleaseth thee, if so be he
doe it for thy sake. By this commaun-
dement now I see that it is thou that
hast kept me from doing many euels,
which els I shuld haue outragiously
done, & hast stirred me vp to do good
to my brethren if at any time I haue
done any: euen as thou hast also kept
and dost kepe presently others from
doing me hurt, & hast and dost stirre
vp those that do me good to do so vn-
to me. Oh how great is thy multitud
of thy benefits (good lord) wherewith
thou hast ouerwhelmed me, and the
which through this commaundement
I perceaue my self to haue receiued,
presently do receiue, & so longe as I
liue am like to receiue, for thou com-
maundest al men euery where to do
me good, loue me, defend me, & che-
rish

vpon the commaundements.

riske me : suche is thy loue to me in
this present life & that for my body.
oh how great is thy loue then to me
in everlasting life, & y^e for my soule?
If in a straung cōtrei so great is thy
protection, how great is it at home?
But alas (dere lord) how vnthākful
haue I ben & am yet still for these thy
fatherli benifits, oh min ingratitude:
yea lord horribly haue I trāsgressed
& still doe transgresse this thy graci-
ous pzecept in pride, enuie, disdain
malice, hardnes of hart, vnmereiful
nes & contēnig thy childzē, saints &
seruāts: Self loue all together raig-
neth in me and desire of praise, rule
& fame: I am so farre frō loue & mer-
cy in hart (good lord) that no man cā
here it in my tonge, noz see it in my
wozks, but rather cleane contrary,
and y^e generally and to thē, to whom
I am most bound perticularly. By
reason wherof I haue deserved ever-
lastinge damnation and to be cast
awaye from thy pzeence for euer.
Oh moste gracious father forgene
me for Chyestes sake I beseeche the.
For to this ende diddest thou geue
this

A godly meditacion.

this commaundement, that I seynge
my corruptiō and depzauate nature
by synne, might come to thy mercye
deserued by chriſt, and thzough faith
in him, might finde not onelye par-
done of that which is paſte: but alſo
thy grace and holy ſpirit to beginne
in me the obedience to this and al-
ther thi holy pzcepts fozeuer moze,
ſo be it. Foze this thy Chriſtes ſake
(deare father) I beſech thee therfoze
to take from me and all other foze
whom thou woldeſt that we ſhould
pzape, all enuye, pzpde, arrogancye
dyſdaine, hatred and all ſuſpitiouſ-
nes: and graunt vnto vs bowells of
mercy, humilitie, paciēce, meke-
nes, longe ſufferinge, gentillnes,
peace, charitie and al kinde of bz-
therly loue: cōſozt the feble, releue
the pooze, help the fatherleſſe, heale
the ſycke, bleſſe the afflicted, ſhe we
thy great mercy vpo all pooze pziso-
ners & deliuer thē in thy good time,
remember thy pitye toward ſtraun-
gers, captiues, wydowes, and ſuche
as be oppzeſſed.

Thou

upon the commaundements.

¶ Thou shalt not committe adulterpe.

Here (good lord) thou goest about to commaunde vnto me as loue in the other, so purenes and chastite in this, and therfoze thou saiest I shoulde not committe adulterpe: in the which word thy sonne oure saviour Iesus Christ, doth comprehend al vncleannes, yea the very concupiscence and abusing of the hart in lusting after any mans wife or other, wise vnbastly. By the which, in that thou woldest haue vs to loue in our selues and others purite & cleanes, that we might be holp as thou oure god art holp, and our bodies beyng temples of thy holy spirit mighte be kept pure and accordinglye: easelye we maye see that as thou forbiddest all vncleane dedes, wordes, lokes, and thoughtes: so doest thou commaunde vs to loue and exercyse all puritie, chastitie, cleannes, sobryetye temperancye &c.

By reason whereof I haue greate cause to be thankfull vnto thee,

H. b.

which

A godly meditation

Which not onely for the helpe & commoditie of man, but also for remedie of mans infirmitie, hast made womankind and ordained the state of matrimony, which in thy sight is so holie and pure that thou accomptest the bedde and acte of generacion betwene man and wife in this state of matrimony to be an vndefyled thyng, and such care thou hast ouer the personages marryed and their condition, that vnto damnation they sinne, which not onely goe about to defyle that bed, but within there harts doe wishe or desire it, yea which doe not indeuer theselues wth thought, word and dede to helpe that purite & cleaues betwene married folke be kept. But the greates causes thou geuest vs to thanke thee for this state and ordinaunce, and for thy defendynge vs by thys commaundemente, are innumerable.

Full wel I see that it is thou which by thys commaundemente not onely refraynest me, but also kepest my wyfe from impuritie whiche
ells

vpon the commaundements.

ells we might bothe commnyte.

Great is thy loue (Oh good lord)
and moze then I am able to cōsider,
whyche declaredst thy selfe to be thus
carefull ouer me concernynge the
benefyttcs whyche come vnto me
bothe for the mynde, bodye, and
goodes, by sobryetie and temper-
auncie, whyche here thou requirest.
Onely thys I cannot but see, that
I haue greate cause to thanke thee
whiche arte so carefull ouer me, as
by thys commaundemente I well
see.

But alas (good lord) what shall
I saye, whiche am and haue bene
so farre from thankfullnesse that
I am to be accompted amongst the
most vntbankfull: yea I knowest it
good lord. Fylthely haue I broken
thys lawe, & caused other so to doo,
of whose repentaunce I am vnccr-
tain: as also my tonge alas hath oftē
ben to shamfully exerssed, myn eyes
& my thoughts to wickedly abused.

All this geare I haue encreased by
myne intemperauncie in eatynge,
drynkinge, cherishing my bodye &c.

A godly meditation

I haue also hurt my bodyly health,
minished that whiche I and others
shoulde lyue on, and horribly hindred
all good prayers, and meditations:
wherin though I haue time & place,
yet alas I nothing exercise my selfe
as I shoulde doe.

By reason whereof, I haue deser-
ued euerlasting damnatio. Oh good
lozde and gracious father, doe thou
for thy names sake and in Chyistes
blond, pardon me and forgeue me I
beseech thee, & as thou hast most mer-
cifully hitherto spared me: so of thy
mercy put away my trespasses, &
the transgressions of those whom I
haue caused to synne: let that loue
whiche moued thee to pardon Judas
with Thamar, Dauid, Berthsabe,
and the greates synner, of whom we
reade in S. Luke, moue thee to par-
done and forgeue me also. Thou ga-
uest this commaundemente to thys
ende that I might knowe my sinne
and sinnefull nature and so thereby
be dxiuen to thy Chyist crucified, for
whole sake I aske mercy, & also that
thy good spirit maye be geuen vnto
me

vpōn the commaundements.

me to purifie me and worke so in me
and with me, that I may trewely
know, hartly loue, & faithfully obey
this thy holy p̄cept inwardly and
outwardly now and for euer Amen.
Gracious good lord, graunt to me &
my wife that we may dwell together
accoꝛdinge to knowledge, and maye
kepe our vessells in holines: graunt
(O lord) that we may be pure and
vndefiled: and graunt the same to al
that be married, and to them which
be vnmarried graunt, that they may
liue a pure, chaste, and vndefyled life,
and if they haue not the gifte of sin-
glenes of life, graunt them such ma-
kes with whom they may liue holy-
ly to thy praise. Deare father geue
me the gifte of Sobrietie and Tem-
perauncy, and graunt the same to al
them whom thou woldest I shoulde
praye for. As in times past I haue
vsed my tounge and other mem-
bers euell, so now good lord
graunt that I maye vse them well,
chastly and godly. This I praye
thee graunt through Iesus Chryst,
and finally (O lord) bothe in soule
and

A godly meditation
and body sanctifie me, and as in thy
temple dwell in me now and foze-
uer moze Amen.

Thou shalt not steale.

NOWE that thou hast taught me
the seruice required of thee for
me to obserue towards the per-
sonages of all men and women of e-
uery conditiō: thou beghnest to tell
me what thou woldest I shoulde doe
concerninge their goodes: and as in
the nexte commaundemente befoze
this thou dydest comaūde vnto me
sobrietie & purenes, so doest thou in
this Justice and rightnousnes, for-
bydding me to steale. Under the whi-
che word I comprehendest al kindes
of desceite. The which thing I doest
because I woldest that I shuld geue
my selfe wholly to the studie and ex-
ercise of Justice, as in the pcepte
next going befoze, I woldest I shuld
geue ouer my selfe wholly to the ke-
ping of sobrietie & purenes. So that
I see thy good pleasure herein is not
that I shuld aloneely abstaine from
all

vpon the commaundements.

al theste: but also from al fraude and craft in word or dede, yea y I should earnestly solow and exercise all equitie, trueth and Justice.

By reason wherof I see my selfe much bound to praise thee which art so careful ouer mi goods & substance, that if any man should goe about to steale from me, or to defraud me in any thig, yea whosoever goeth not about to kepe & care for that I haue as he woloe doe for his owne, the same displeaseth the.

Oh lord if thou hast such care for my goodes, cattell, and such pelfe, how greate is thy care for my soule? If this one commaundement were not, I perceane as I for my owne parte shuld haue done and doe much worse then I haue done: so much worse had bene done to me and mine then hath ben. It is y good lord (I perceane) that hast both geue me al y I haue, and also still conseruest and keepest the same, and not my owne policye, wyse domes and industrye, for in vaine were al this, excepte y diddest vouchsafe

A godly meditation

boughsafe to vse & take it as a meane
to worke by. There is nothing ther
fore that I haue but when soeuer I
loke vpon it, by this commaunde-
ment I learne thy goodnes, strength
and power, for as thou gapest it of
thy mercy, so it speaketh to me that
presently I still doest kepe it for me:
so that exceeding great cause haue I
to thanke thee for this precept vere
god and most gracious lord.

But alas I am so farre from thank-
fulnes (as alwaies I haue bene for
all thy care for me and for all that e-
uer thou hast geuen vnto me) that
as I haue vsed subtelty and crafte,
yea some times thefte and bysberye:
so nowe (good lord) I still when oc-
casion is offered, do exercise the same.
I liue also voluptuously of I I haue
geuen & lent me, & nothing consider
what equitie requireth, and what o-
how great the necessitie of the poore
is, whom I doe thus defraude by ex-
cesse and prodigalitie. What whiche
I borrowe, I with vnwillignes doe
repape, I vse it more negligentely
then I wold do myn owne. Lacke of
excom

vpon the commaundements.

excommunicatiō, of Justice, & great
vsury, robberie, oppression and such
like wickednes as is exercised among
ges vs. I lament not, labour not af
ter my vocation for the redress of
the same, I pray not to thee therea
bout, but neglect altogether.

Yea even those things wherewith
I am put in trust, or am hired to do,
those (I say) I doe with great negli
gence, so that great is my sinne here
in and worthy I am of damnation.
But mercifull god I beseech thee for
Christes sake, to haue mercye vpon
me, and to pardon me my vnthank
fulnes, thestes, fraudes, deceptes, a
uarice, negligences & great careles
nes for y lacke of Justice & for y mō
struouse oppression, vsuries, excesse,
riot, the which be horribly exercised
in y commō weale. For thy mercies
sake in Christ Iesus (o lord) whom y
hast geuen to fulfill the lawe for
them that doe beleue, geue me true
faith and thy holy spirite, to worke
in me the knowledge, loue and per
petuall obedience of this thy holpe
precept and all other thy commaun

3.1.

dements

A godly meditation

beniements for euer.

Deare lord geue vnto me and to all
whom thou woldest I shoulde pray for,
the hatred of all craft, and loue of all
Justice, graunt to the oppressed thy
comfort, to wrongers repentance,
to theues and deceiuers, that they may
make restitution, to iustices of peace,
land lords & the rich of the world, that
they may haue thee before their eyes,
loue their poore tenants & brethren,
to labouers & artificers that they may
be diligent in their worke & labour
that wherw they are put in trust.

Thou shalt not beare false witness
gainst thy neighbour.

Now doest thou (most gracious lord)
instruct me in this commaundement
how I shuld vse my tongue
towards my neighbour & behaue my
self concerning his name, forbidding
me to beare false witness: in that which
thou forbiddest me all kinds of flaunder
ring, lying, hypocrisy & vntrueth. And
why: because as members of one body
die, thou woldest we shoulde speak
trueth.

vpon the commaundements.

trueth one to another, and be careful
euery one to couer others infirmity,
and wth oure touge defend the names
of others, euē as we wold that other
shoulde defend ours. So that in thys
commaundement, as y^e forbiddest me
all kind of euell, paelous, calumni-
ous, and vntrewe speaking: so doest
thou commaunde to me all kinde of
godlye, honeste and trewe reporte
and talke.

By reason whereof I haue greate
cause to praise thee, in that I se thee
to be so carefull ouer my name, that
all men are by thee commaunded to
defend y^e same. O pretto^r god, great
is thy care ouer my soule I nowe
perceiue. If this commaundemente
were not, I se, as I shuld haue done
& doe much worse with my touge to
others then is hapened, so shoulde I
haue felte of others towards me.

Besydēs this no small commodi-
tie is it to me that thou wouldeste
all men shoulde vse treweth in all
thire wordes to me.

Oh howe greate a good thyng is
I.ii. thys

A godly meditation

this vnto me: If we consider þ̄ hurt
þ̄ cometh by vntueth & by wordes,
where through many are deceiued:
easily may we se a wonderfull benefit
and care of thee foꝛ vs in this com-
maundement.

But (gracious lord) like as I ac-
knowledge my vnthankfullnes to
be monstrouse and great & alwaies
hathe bene hetherto: Euen so yet
continue I in wonderfull hypocritie
in all my conuersation, often lying,
and speaking as vaineely so offensi-
uely, fleshly subtelly, calūniouſly, &
geuig my eares to here such things
as be ſlaūderouſly spokē, not repug-
ninge oꝛ admoniſhing other: as the
ſlaūderer to doe as he wold be done
by, to tel his tale where he ſhuld tel
it: neither admoniſhing the partye
ſlaūdered of þ̄ whiche is repoꝛted
of him, thereby to take better heede,
but rather I augment it. By reason
whereof I haue deſerued eternall
damnation.

But thou (good lord) be mercyfull
vnto me. I beſeche thee foꝛ Chriſtes
ſake, whom þ̄ haſt oꝛdained to be the
ende

vpon the commaundements.

ende of the lawe to all them that doe
belene, as well for pardone of that
which is past, as for not imputinge
the imperfection that remaineth. In
his name therfore (good lord) I be-
sech thee to pardon me, and geue me
thy holpe spirite to open to me this
lawe and all other thy preceptes, so
to vnderstand them, that I may har-
dely loue them & faithfully geue my
self to the obediēce of them for ever.
Graunt me thy good spirit to sancti-
fie my tonge that it may be kept frō
lying, flaundering & al such vices, &
that it maye be continually vsed in
thy seruice, and speakinge that
which may be to edifie, to thy
glory and praise through Je-
sus Christ oure lord.
Amen.

¶ Through vnperfectnes of copies his doinge
vpon the tenth commaundement is not yet
come to light. Therefore take this in good
part till god send the rest.

A meditation con- cerninge prayer, with a breffe para- phrase vpon the petitions of the lords prayer.



The mind of man hath
so large room the so
receiue good things,
that nothinge in dede
can fully fill it, but
onely god, who then
thy mynde fully possesseth, when it
fully knoweth him, it fully loueth
him, and in all things is framed af-
ter his will. They therfore (deere lord
god) that are thy children and haue
tasted somewhat of thy goodnes, do
perpetually sigh, y^e is do pray vn-
til they come thereto: and in y^e they
loue thee also aboue all thynges, it
wonderfully wouideth them that o-
ther men do not so, that is loue thee
& seke for thee with them. Wherof
it commeth to passe that they are in-
flamed with continuall prayers and
desires that thy kingedome mighte
come euery where, and thy goodnes
might be both knowen, and in life ex-
pressed

vpon the lordes praier.

pressed of euery man.

And because there are innumera-
ble many things, whiche as well in
them selues as in others be against
thy glozy, they are kindled with con-
tinuall praier and desire, sighing vn-
speakably in thy sight for thy encrease
of thy spirit: & some times when they
see thy glozy more put back then it
was wonte to be either in themsel-
ues or in anye other, then are they
much more disquieted & vexed. But
because they know that thou dost rule
all thinges after thy good will, and
that none other can helpe them in their
neede, they often times do go aside,
all busineses laid a part, and geue
them selues to godlye cogitations
and talke with thee, complaining
to thee as to theyr father, of those
thynges that greue them, begging
thereto and that most earnestly thy
helpe, not onely for themselves, but
also for others, especiallly for those
whom singularlye they embrace in
thee, and often do repete and reme-
ber thy gracious benefites both to o-
thers and to themselves also, when
I. illi. through

A godly meditation.

througħ they are prouoked to reder
to thee hartly thanks, thereby being
enflamed, as well assuredly to hope
well of thy good will towards them
and patiently to beare al euills, as
also to study and labour to mortifye
the affections of the fleshe, and to or-
der all their whole life to the seruice
of their brethren and to the settinge
forth of thy glory.

This they know is that praiser thy
sonne Iesus Christ oure lorde com-
maunded to be made to thee in the
chamber, & doze being shut. In this
kind of praiser he himselfe did watch
often, euen al the whole night: her-
in was Paule frequent, as all thy
saintes be. This kind of prayer is &
true lifting vp of & mind vnto thee,
this standeth in th'affections in the
hart, not in wordes & in the mouth.
As thy childezen be endued with thy
spirit, so frequent they this talke w
thee, the more thy spirit is in them,
the more are they i talke with thee.
Oh geue me plentifully thy spirit
which thou hast promised to powre
out vpon all fleshe, that thus I may
with

vpon the lordes prayer

with thy saintes talke to thee night
and day, for thy only beloued sones
sake Iesus Christ our lord Amen.

Whereouer thy saintes, to prouoke
them to this kinde of prayer, doe vse
first their necessitie, which they con-
sider in thre sortes, inwardly concer-
ning their soules, outwardly concer-
ning their bodies, and finally concer-
ning their names and fame, wher-
to they adde the necessitie of those
that be committed to them, the ne-
cessitie of thy church, and of the com-
mon weale.

Secondly they vse thy comman-
dements, which require them vnder
paine of sinne to praye to thee in all
their nede.

Thirdly they vse the considerati-
on of thy goodnes, which art natural-
ly mercifull to ponge rauens calling
vpon thee, much more then to them
for whom rauens & all thinges ells
were made, for whom thou hast not
spared thy dere son, but geue him &c.

Fourthly they vse thy most swete
and free promises made to heare and
helpe all them that call vpon thee in

J. b.

Christes

A godly meditation.

Christs name.

Fiftly they vse examples; how that
y^e which art the god of al and rich in
to all them y^e cal vpon thee in christs
name, hast heard & holpen others cal
ling vpon thee.

Sixtly they vse the benefites aⁿ geue
them befoze they asked, thereby not
only p^rouoking them to aske more,
but also certifieng their faith, that if
thou wast so good to graunt them
many thinges vnasked, no we thou
wilt not denye them any thing they
aske to thy glozy and their weale.

Last of al they vse the reading and
wayninge of psalmes and other good
p^raiers, because they know thereby
peculiarly besides y^e other scripture,
there is no smal helpe; as may aperc
by paul Ephes. 5. Col 3. where he wil
leth the congregaciō to vse psalmes
hymmes and spiritual songes, but so
that in y^e hart we shuld singe and say
them: not that thy childezen do not
vse their tonges & words in praying
to thee, for they do vse their tonges,
speche, & words to sturre vp their in
ward desire & seruency of the mind,
full

vpon the lordes prayer

full wel knowing that els it were a
plaine mocking of thee to pray with
lipps & tounge only. Wh y I might
fele now thy spirite so to affecte me,
that both with harte and mouthe I
might hartely and in faith praye vn
to thee.

Nowe concernynge the thynges
that are to be prayed for, thy children
know that the prayer taught by thy
sonne, moſte lyeuely and playnely
dothe contayne the ſame. And
therefore they often ble it, ſyſte
askynge of thee their heauenly fa
ther throughe Chryſte, that thy
name myghte energe where be had
in holynesse and prayſe: then that
thy kingdome by regeneration & the
ministry of the goſpel might come.

And ſo thirdly that willingly per
fectly & perpetually they might ſtu
dy to do, yea do in cede thy will, with
thy holy & heauely angels & ſpirits.
Theſe thinges they ſeke & pray for,
namely thy kingeddome & thy righ
tuouſnes before any worldly bene
fite. After which petitiōs, becauſe
al thinges, yea euen y benefits of this
preſent

A godly meditation

present life do come from thee, they
doe godly desire the same vnder the
name of daily bread being instructed
of thy wisdome, that after smal be-
nefites to aske corporall is not vn-
seemely to thy chldren, which know
both spirituall and corporal to come
from thy mercy. In the other petiti-
ons they pray for thinges to be take
from them, beginnig wth forgiveness
of sinnes, which were impudently
prayed for, if y^e their hartes were not
so broke that they could forgue all
things to al mē for their part. They
adde their profession, y^e is charitie,
wherby they profess that they haue
forguen all offences done to them.
Howbeit because it is not ynough
to haue pardon of y^e whiche is past,
except thei be preserued frō new of-
fences, they pray thee not to lead the
in temptations by permitting them
to the peruerse suggestiō of Sathā,
but rather to deliuer them from hys
importunitie and power, by euil vn-
derstandinge Sathan the authour of
all euell. Oh (deare god) that y^e wol-
dest endue me wth thy spirite of grace
and

vpon the lordes prayer.

and praier with thy childzen accordingly to make this praier alwayes whensoever I doe pray.

As for outward euills so longe as they doe not (as it were) inforce thy people to sinne, in that christen professiō doth accompte them amongst thy benefites : thy sonne hath not taught thy church to pray for the taking away of the in this praier, for here he hath cōtained but those thinges, for y^e which al Christians generally and particularly may of faith pray at all times. It often commeth to passe that exterior euilles, because they be not euells in dede, that is they are not against goddes grace in vs, therefore they cannot of faith be prayed for to be taken away, for thy childre y^e haue faith, do alwayes preferre thy Iudgement before their owne, the which Iudgement when they know by that which hapneth to them, they submitte themselues ther to wholly, although the spirit make his vnspeakable gronings to helpe their infirmities by prayer, not to haue them taken away, but y^e they might

A godly meditation

might haue strenght and patience to
beare the burthē accoꝝdingly, which
burden if it be to heauy in the better
sense and feling therof, they in their
pꝛaiers doe complaine some thyng,
rather then pꝛay to haue it taken a-
way, as oure saviour dīd in the gar-
den whē he added to his complainte
not my will but thy will be done. So
do thī people in al their complaints
adde, not as we will but as þū wilt,
foꝛ they are taught by thy spirite no
otherwise to pꝛaye foꝛ the takynge
away of coꝝpoꝛall euellles either frō
them selues oꝛ from others, onlesse
they by the same spirite doe certain-
ly se the same to make to thy gloꝛy:
as dyd thine Apostles and seruā-
tes, when absolutly & without con-
dition they dyd aske health oꝛ mi-
racle foꝛ any, whē they healed oꝛ rais-
ed the deade by pꝛayer: foꝛ they
know nothyng can be better than
when it is accoꝝding to thy will. Wh
that I might alwaies know thy will
in al thyngs, and foꝛ euer applye me
self therto. Hereof it cometh that
thy saynts and deare chyldzen which
loue

vpōn the lordes prayer.

loue their neighbours as themselves,
do yet notwithstanding in their prayers
aske vengeance of some, as we
may reade in the psalmes of Dauid,
because in prayinge & talking with
thee they se by thy holy spirit (for without
it is no true prayer) sometimes
thy Judgements vpon some whiche
they perceiue to sinne to death, and
therfore ought not to be praised for,
but rather to be prayed against, be-
cause thy glory cannot be set forth as
it shuld be without their destruction:
thy will is alwayes best & the thing
wherto they frame all their desires.

Therefore when they perceiue it
decreed with thee suche and suche
by theyr destruction to set forth
more myghtely thy glorye, howe
shuld they but desire and praye for
the same, & write it as Dauid hath
done, that the godly in readinge and
waying such prayers, might receiue
comfort, and the vngodly be afraied:
ells when that they perceiue not so
manifestlye the determened Judge-
ment of god, they in their prayers do
most hartely praye for them as Sa-
muell

A godly meditation

muell did for Saule, Moyses for the
Israelites, Abraham for the Sodo-
mites. Oh good father for thy mer-
cies sake geue me the trewe loue of
mankinde, but yet so y I maye loue
mā for thee and in thee, and alwaies
preferre thy glozy above al thinges
throug Christ our lord.

Now though thy childzen do know
that thy wil cann yt but be done, and
nothinge can be done but that thou
of thyne owne will hast determined
to do, although no man shuld desire
the same, yet are they earnest and
frequent in praiser: fyrst to render o-
bedience to thee, whiche requyreste
praiser as a spirituall seruice to thee:
secondly because thou hast ordained
praiser to be as an instrumente and
meane, by the which thou workeste
thinges with thee already decreed &
determined. Thy childzen doe vse
prayer to offer thee their seruice, if it
shall please the to vse the same. As
they doe eate and drinke, whiche is
a meane ordayned of thee for the cō-
seruation of their life, not lookynge
hereby to lengthē their daies above
their

vpōn the lordes praier

theſe boūds which already thou haſt
appointed, but as becometh them, to
uſe thy meanes which thou haſt or-
dained to ſerue thy providence: So
do they (herein as men not cautious
to knowe thy providence further
then thou reuileſt it) ble pſaler as a
meane by & which thou art accuſto-
med to worke many of thy childrens
benefits, that according to thy good will
thou maieſt ble the ſame: they doe
not thinke a miſerabilitie in thee (for
thou art god & arte not chainged: wth
thee there is no variableneſſe) and
therfore they pray, not as me which
would haue thy determinations and
commandments, which are in muſt wil-
lons and mercy, to be altered, but ra-
ther that they might ſubmitte theſe
willes to thine, & make them more
able to beare thy will and pleaſure.
They knowe thou haſte promiſed
to helpe them callinge vpon thee,
therfore they doubt not but thou ſo
wilt doe and therfore pſale accor-
dingly. They loue thee hartely, and
therfore they cannot but deſire much
to talke wth thee, that is to praye,
A. i. euen

A godly meditation

even as a wel mannered and lauding
wife will not take bpon her; to aske
anye thinge of her husbande at all
but that she hopeth he wylde take
in good parte and doe of his owne
free wyll, althoughe she had spoken
nothing therof. When she knoweth
what her husbandes will is in thin-
ges, she gladly talketh wth hym
therof, and accordingly as she seeth
he is purposed to doe, she wyl often
desire him to doe it; even so thy chil-
dren (I say) which hartely love thee,
in that they know thy wisdom and
will is best, haue can they but often
talk wth thee and desyre thee to do
that which they know is best, which
they knowe also thou woldst doe if
none shuld aske or praye for them.
Thy children vse prayer as a means
by which they se plainly thy power,
thy presence, thy providence, thy
goodnes towardes them in grant-
tinge their petitions, and by prayer
they are confirmed of them all. Thy
children vse prayer to admonish
them how that all things are in thy
hands. In prayer they are as it were

upon the lorde praier

of the put in mind of those things
they haue done agaynst thee the
good lord. By reason whereof repen
taunce ensueth, and they conceyue a
purpose to liue more purely euer af
terwards, and more hartely to ap
plye themselves to all innocencie &
goodnes. Who now considering so
manie greates commodities to come
by reason of prayer, would maruell
why the hyer are much in prayer
and labouring to psonoke others
therunto? It is made manifest by the
example of none that is a lettel to any
ther to do any thing which might
offend or hinder his soule, so no man
that doeth prayer will flatter himself
in any thing that shoulde displease
thee, to whom by prayer he moueth
soule whensoever he prayeth: so that
nothing is a more prouocation to all
kind of goodnes then prayer is.

And therefore not without cause
we may see the apostles and ser
uantes to labour so diligently,
and desire that others might be,
happy to themselves and others.
And thus shal we see. It.

A godly meditation

As concerning outward thynges
which thy childre pray for, although
they know thy will & decree is not va-
riable & thy purpose must needs come
to passe, yet doe they receiue by their
prayer no small commoditie. For ei-
ther they obtaine their requestes or
no. If they do obtain the, then proue
they by experience that thou doeste
the will of them that feare thee, & so
they are more kindled to loue & serue
thee. And in deed for this purpose
art wont, when thou wilt doe good
to any, to stirre vp their mindes to
desire the same good of thee to the end
that both thou and thy gifts may be
so muche more magnified and set by
of them, by how much they haue ben
earnest suiters and petitioner for the
same. For howe can it but enflame
them with loue towards thee, as per-
ceiue and see thee so to care for the,
beare them and loue them. If they
doe not obtaine that they pray for,
yet vndoubtedly they receiue greates
comforte to see that the euils which
presse them and wherof they com-
plaine still, doe not oppresse and ouer-
come

vpon the lordes praier.

come them, & therefore they receyue
strength to beare & same the better.
O good father help me that I might
hartely loue thee, complaine to
thee in all my nedes and al-
waies by prayer to po-
wer oute my heart
befoze thee. Amen

AN OTHER

paraphrase or meditation vpon
the lordes praier.

O Almighty & eternal god of whō
all fatherhode in heauen and in
earth is named, whose sence is
the heauen, whose foote stoole is the
earth, which of thy great clemency &
vnspeakable loue hast not waigbed
nor considered our great unkindnes
and wilfull disobedience, but accor-
ding to the good pleasure of thy eter-
nall purpose hast in thy welbeloued
sonne Iesus Christ, chosen vs out of
the woꝛlde and doest accept vs farre
other wise then we be in dede, to be
called yea and to be in dede thyne a-
dopted sonnes, and doest vouchesafe

Ps. lii.

(ob

A godly meditation.

Halowed
be thy
name,

(oh louinge father) that we as if
were heauenly children, should every
one of vs confesse, beseech and call
thee oure heauenly father: graunt
(deare father) that amonge vs thy
poore children by purenes of mynde
and conscience, by singlenes of hart,
by vncorrupt and innocent life, and
example of vertue and godlines, thy
most holy name maye be sanctified,
and that so many of al other nations
as thou hast therunto chose and pre-
destinate, beholding our godlines &
vertuous dedes that thou wokest
in vs, may be the more stirred to ha-
low and glorify thy blessed name.

Thy king-
dom come

Oh faithfull father we beseech thee
that the kingdome of thy holy spirit
of grace and prayer, of thy louinge
kindnes and mercy, and of all other
thy holy vertues, and of thy holpe &
most blessed word may continually
raygne in our heartes, so that thou
wouldest vouchesafe thereby to make
vs worthy to be partakers of the
realme & kingdome of thy glorious
and blessed presence.

Oh deare god and heauenly father
we

vpon the lordes praier.

We humbly desire thy goodnes to
bowe our hartes vnto thee, to make
vs humble of mynd, to make vs low
in our owne sight and obedient, that
like as thy deare sonne our only sa-
uiour Ies^{us} Christ couered his meate,
workes, prayse, and life to be onely
in obeying to thy most blessed will,
to be in for our sakes he became o-
bedient to the death of the crosse: so
we may eue vnto the very death, in
lowlines, in mekenes, patience and
thankfulness, obey vnto thy holpe
will and not to murmur and grudge
nor refuse whatsoener thy fatherlye
pittie shal thinke good to lay on vs,
be it pouertie, hunger, nakednes,
sicknes, slaunders, oppressions, vera-
tions, persecutions, yea or death
it self for well doing: but in all thin-
ges seke and labour to make these
our earthly bodies seruiseable to do
thy will, and to refuse that thou wilt
not, neuer to stryue nor waite a-
gainst thy holpe will, but with thy
heavenly citizens and household build
ed vpon the foundation of thy holy
prophetes and apostles, thy sonne

Thy will
be done.

A. IIII.

Iesus

A godly meditation.

Jesus Christ being the heade corner
stone, all selfwill and controuersie
in opinions secluded, the lustes, de-
sires & affections of the fleshe mor-
tified, the flatering assaults of the
vaine world, & cruel and subtil lay-
ings awaite of & deuill overcome, a-
greing together quietly, and bruted
in spirit, we may frely obey vnto thy
most blessed will, therein to walke
all the daies of our life.

Gene vi
this daye
our dailie
bread.

Oh heare god geue vnto our neede
full bodie necessarie sustenance, &
take from vs all loue of worldelye
things, all carefulesnes and conetous-
nes, that we may the more frely wor-
shippe & serue thee. Oh mercysul fa-
ther we beseech thee to geue vnto vs
that heauynly bread to strenghte our
harts, I meane & bodie of thy deare
sone Jes^{us} christ & very foode & health
of our soules, that we may alwaies
w^{ith} thankfulness firmly feede on him
by faith & utterly forsake & abhorre
al false doctrine & perswasions of me,
and all lying spirites that shall per-
swade vs any other will of him then
thy holy word doth teache & assure
vs

vpon the lordes prayer

be satisfie our hungrie soules (deare
father) with þy mary & fatnes of thy
riche mercy promised to vs in þy same
thy sonne, and of our eternall elec-
tion, redemption, iustificatiõ, & glori-
fication in him. Make vs (Oh gra-
tious god) to contempne and despise
this world with the vaine thinges
and pleasures therof, and inwardly
to hunger for thy blessed kingdome
and presence, which doe thou satisfie
(good god) in thy good time accordig
to thy good will and pleasure. Oh
most louing god, geue vs the bread
of thy diuine precepts and make our
hartes perfect, that we may truly &
freely walke and liue in them all the
daies of our life. Oh deare and mer-
ciful father, we beseech thee geue vs
the bread of thy lively and heavenly
word & the true vnderstanding ther-
of, which is the light of our pathes,
the foode, strong towre and sure de-
fence of our soules, that we beinge
wel sensed with this munition, fedde
and filled with this foode, maye be
worthy gaestes at thy celestial feast
and wedding, where we shall neuer
hunger

A godly meditation

And for
giue vs our
trespasses.

hunger nor thirst, and the same as
O most righteous and mercifull
god, father and gouernour of our life,
we confesse that we haue greuously
sinned against thee from our youth
vntill now in ingratitude, in un-
thankfulness, wilfulness, disobedien-
ce, presumption & innumerable our
negligences & sinnes whiche we first
time to this most basely haue com-
mitted, whereby we haue deserued
not only soe ad greuous plagues,
but euen eternal dampnation, were
it not that thou art O Lord of mercy,
and hast power to shew us merke on
whom thou wilt, wherein thou art rich
and plentiful to all them that call vpon
thee faithfully: wherfore (O dear fa-
ther) we seeing our manifold and gre-
uous sinnes, which we haue com-
mitted against thee, & also thy great
mercy, louing kindness, patience,
and long suffering towards vs, are
compelled not only to beare patient-
ly and suffer our enemies while they
raile on vs, slander vs, oppresse vs,
bere vs, or trouble vs, curse, perse-
cute, & kyll vs: but also to speake
wel

vpon the lordes prayer

well of them, to enstrume them, to
pray for them, to doe them good, to
blisse them, to cloth them, feede the,
so beappng coales of thy charity and
loue vpon them, and mercifullpe
to forgiue them euen as thou (deare
father) for thy beloued Chyldes
sake haste forgyuen vs. Thus hast
thou taughte vs (good father) not
as the hipocrites to loke narrowlye
on oure neighbours fautes, but di-
ligently to examine oure owne con-
sciencs wherein we haue offended
thee, & also what occasion of offence
o; falling we haue geuen to our bre-
thren in eating, drynking, going, ap-
parell, speaking, disolute o; vncom-
ly laghter, in barganing, o; by anye
meanes, and with all speede seke to
reconcile our selues to them, & to for-
giue vnto other from the bottome of
our harts, whatsoeuer they haue of-
fended vs, and to doe none other wise
then we wishe and desire in our harts
that other should doe to vs, y^e so
we may synde thee (o lord) in forgi-
uing vs our trespasses, mylde & mer-
cyfull

A godly meditation

allfull, whiche speedily doe thou drawe
thy self vnto vs, for thy deare Chri-
stes sake.

And lead
vs not in-
to tenta-
tion.

Oh lord, thou god of the righteous,
we feeble the frailties of our nature to
be so peruerse and apte to sinne, that
when thou by the giftes of thy holy
spirit doest moue vs, and (as it were)
cal vs, yea rather draw vs vnto thee
then are we drawen away & temp-
ted of our owne concupiscence & lust,
beside the greates and dangerous as-
saultes of the world and deuill: ther-
fore (faithful father) we thy poore chil-
dren beseeche thee to take from vs al
those euills and occasions that may
drawe vs from thee. Oh deare god,
protecte, defend, and strengthen vs
against all the suggestions & assaul-
tes of our enemyes, the world, the
fleshe, and the deuill, that neither in
prosperite we were haughtie or hyge
minded to say vnthankfully what
felow is the lord, nor yet in the abon-
dance of temptations, anguishes,
tribulation, or persequenti-
on, to be oppressed with feare, nor de-
ceined by flatterie, nor yet to fall in
dispaire

upon the lordes prayer.

dispaire and so vtterlye perishe : but
in all daungers and perilles of temp
tacions , and in the myddeste of the
frozyn tempests of tribulacion (O our
father) make vs thy pooze chylde
to feele the cōsolacion of the certai
tie of our eternall election in Chryſt
Jesus our lord, and to perceyue thy
fatherly succoure ready to helpe vs,
least that we being ouercome with
the wicked sleighes and deceitfull
intuitions of the enemyes, should (as
without thy grace and mercifull pro
tection we shall) be dyacone into an
obstinate mind & so that by the run
dite y^e should lead thy gracio^s gifts &
benefits vnto vs, to our cōmoditie &
comfort, that thou mightest lead vs
forth with the euill doers & harden
our harts : Wherefore (O good god)
giue vs these thy good giftes, namely
strength, pacience & ioyfulness of hart,
to reioyce in temptacyō & assure vs
that it is the triall of our faith, that
faith in vs maye haue her perfecte
worke, that when we be well appro
uēd and purged with the fire of tēp
tacions, we may synnifye oure life in
blyssyd

.. A godly meditation ..

But deliuer
vs from e-
uill.

In bytorny, and euer moze line wth thee
in thy heauyly kingdome, where no
temptacion shal doe vs hurt.
Finally (most mercifull father) we
humbly besech thee to deliuer vs fro
this present euill world, from all hu
maine & worldly feare, from all infir
mities of the fleshe & mind, fro false
prophetes and teachers, from false
bryethen, from traitours & tyntes
& if it be thy good pleasure and
may make most to the gloyre of thy
name, deliuer vs from the bandes of
our enemies & from all other euyls
present and to come both of body &
soule, that we, by thy grente
mercy defended from all hurtfull thin
ges, may alwaies ble those thinges
that be profitable for vs, be outly
geue to serue thee in good woorkes,
that y^e yoke of our enemies and the
bandes of synne being shaken of, we
may possesse the inheritaunce of thy
heavenly kingdome, which thy deir
sonne Iesus Chyst hath wyth his
precious bloud purchased for thyne
elect fro the begynning of the world:
for thyne is the kyngdome, thou on-
ly

upon the lordes prayer.

Thou hast the mayestye, thou onely
arte the god above all goddes, kyng
of all kynges, and lord of all lordes,
thou onely hast the power and
authoryte to set up kynges, and
to putte them downe, thou liftest
the power oute of the duste and ma-
kest hym to sytte amonge the
princes of thy people, thou onely
makest warres to cease and gentyl
dycorde to forgoe thou wilt. O dere
god, there is neither unlesse rule
nor power, honor nor low, synne,
dignitie nor office, riches nor poverte,
healthe nor sickness, plency nor scar-
citye, prosperitie nor adversite, war
nor peace, life nor death, nor anye o-
ther thing but it is all thine. & thou
both hast the power also wilt geve
it to whoso it pleaseth thee in thy time
and reason, that all glorie maye be
geuen to the alone, for thou arte
worthye.

O dere father to thee we come ther-
fore for helpe and succour, for wyth-
out thee there is no helpe at al. O
good father deliver vs fro al that is
encl

A godly meditation

enill in thy sight, for thy alone name
sake and for thy deare Christs sake,
that we beynge armed with thy ho-
ly armour, and weapened with thy
blessed woꝛde, and instructed by the
holy spirit, may accoꝛding to thy ho-
ly promise, serue thee without feare
all the dayes of our life, in such ho-
lynes and righteousness as is accep-
table in thy sight. And then therfore
(our deare father) our creatour, fea-
ther, protectour, gouernour, and de-
fendour, and thy beloued sonne Je-
sus christ our only peace, mercifull
redemer, iustifier, and advocate, and
thy holy spirit our sanctifier, our
wisdom, teacher, instructor, & com-
forter, be all dominion power and
gloꝛy for ever and ever Amen.

A MEDITATION

of the comming of Christ to Iudgement
and of the rewarde bothe
of the faythefull and vn-
faithfull.



O Ioye Iesus Christ
the sone of the euer-
liuing god, by whō al
thinges were made,
are ruled and gouer-
ned, as of thy loue
for our redemption thou diddest not
disdaine to be our mediatour and to
take vppon thee oure nature in the
wombe of a virgyn puerly and with
out sinne by the operacion of the ho-
ly spirite, that both thou mightest
in thine owne person wonder-
fullye beautifye and exalte oure na-
ture and worke the same in vs also,
first abolishing the guiltines of sinne
by remission, then synne it selfe by
death, and last of al death by reising
vp againe these our bodie, that they
may be like vnto thine owne glori-
ous & immortall body, according to
the power wherwith thou art able
to subiect all thinges vnto the: As I

L. i.

say

of the comming

Mat. 25,

say of thy loue so; oure redemption
thou becamest man, and that moſte
pooze and afflicted vpon earth by the
ſpace of xxxiii. yeares at the leaſt, in
moſt humilitie, and paidest the price
of our raiſon by thy moſte bytter
death & paſſion, ſo; the which I moſt
hartely geue thanks to thee: So of
the ſame thy loue towards vs in thy
good time, thou wilt come againe
in the cloudes of heauen with power
and great glozy, with flaming ſyer,
with thouſandes of Saindes, with
Angells of thy power, wth a mightie
crie, ſhout of an Archangell, & blaſt
of a trompe, ſuddenl^ye as the light-
ning which ſhineth from the eaſt &c
when men thinke leaſte, euen as a
theſe in y^e night, whē mē be a ſleepe, y^e
wilt ſo come (I ſay) thus ſuddenl^ye
in the twinkling of an eye, all men
that euer haue bene, be and ſhal be,
with women & childzen, appearinge
before thy tribunal Judgemēt ſeat,
to render an accompte of all things
whiche they haue thought ſpoken &
done againſt thy lawe, openl^ye and
before all Angells, ſaindes, and de-
uells

uilles, and so to receiue the Iuste re-
ward of thy vengeaunce, if that they
haue not repented and obeyed the
gospell, & so to departe from thee to
y^e deuill & his angells & al the wicked
whiche euer haue bene, be, or shal be,
into hel fier, which is vnquenchable
& of paines intolerable, easeles, end-
les, hopeles, euen fro the face of thy
gloious and mightie power: but if
they haue repented and beleued thy
gospell, if they be found watchynge
with their lampes and oyle in their
hands, if they be founde ready appa-
reled with the wedding garment of
innocencie, if they haue not harde-
ned their hartes, & hoarded vp their
treasure of thy vengeaunce in y^e daye
of wrathe to be reueyled, but haue
v^sed y^e time of grace, the acceptable
time, the tyme of saluatyon, that is
thetyme of this lyfe in the whiche
thou stretchest oute thy hande and
spreddest thynne armes callinge and
cryinge vnto vs to come vnto thee
whiche art meekenn harte and lowe-
ly, soz thou wilt save all that labour
and are heauy laden, if they haue vi-

of the comming

lyted the sycke & prisoners, comforted þ cōfartles, fedde þ hungry, clothed þ naked, lodged þ harbourles, if they haue not loden theyr hartes wth glotteny and surfeting and carefalsnes of this life, yf they haue not digged & hid their talent in the ground doing no good there wth, but haue bene faithfull to occupie thy gyftes to thy gloze and heare washen their garments in thy bloude by hartie repentinge them: Then shall thy Angells gather them together, not as the wicked which shalbe collected as sagotts and cast into the fier, but as þ good wheat that is gathered into thy barne, then shall they be caught vp to meete thee in the cloudes, then shall their corruptible bodye put on incorruption, then shall they be indued wth immortalitie and gloze, then shall they be wth thee and goe whether thou goest, then shall they heare, come blessed of my father possesse the kingdome prepared for you fro the beginning &c, then shal they be set on seates of maiesty iudging þ whole world, then shal they reign wth

with theſe for ever, then ſhal god be
 al in al with them and to them, then
 ſhal they enter & enherete heavenly
 Jeruſalem and the glorious reaſtful
 lād of Canaā, where is alwaies day
 and neuer night, where is no maner
 of weping, teares, infirmity, hunger
 cold, ſicknes, enuy, malice, noꝝ ſinne,
 but alwaies ſoic wout ſorrow, mirth
 without meaſure, pleaſure without
 paine, heavenly harmonie, moſt plea
 ſant melodie, ſaying & ſinging holy
 holye, holye lord god of hoaſtes &c:
 Summa theſe haue not ſene the eare
 haue not heard, neither haue it en
 tered into the hart of man that they
 ſhal then enherete & moſt ſuerly en
 ſoye, although here they be tormen
 ted pꝛiſoned, burned, ſollicited of Sa
 than, tempted of the fleſhe, and en
 tangled with þ world, where though
 they are enſozced to crye, thy king
 dome come: come lord Jeſu &c: bowe
 amiable are thy tabernacles: Like
 as þ hart deſireth þ water brokes &c: Apoc. 22.
 Now let thy ſeruāt depart in peace: Pſa. 42.
 I deſire to be diſſolued & to be with
 Chriſt: we moꝛne in our ſelues waite Rom. 8.
 L. iii. ting

of the vsage of the

ting for the deliuerance of our bodies
ec. Oh gracious lord when shall I
find such mercy wth thee, that I maye
repente, beleue, hope and looke for
this geare, wth the full fruition of
these heauēly toyces which thou hast
prepared for al them that feare thee,
and so rest wth thee for ever more.

A MEDITATION CONCER-
ning the sober vsage both of the bodye
and pleasures in this life.

THIS is our body which god hath
made to be the tabernacle and
manse of our soule for this life
if we considered accordingly, we coulde
not but vse it other wise then we do,
that is we would vse it for the soules
sake being the geste therof, and not
for the body it self, and so shuld it be
serued in things to helpe, but not to
bynder the soule. A seruant it is and
therfore it ought to obey to serue the
soule that y^e soule might serue god,
not as the body wil neyther as the
soule it selfe wyll, but as god wyll,
whose wil we shuld learne to knowe
& behaue oure selues thereafter. The
which

bodie and pleasures

which thing to obserue, is hard for vs
nowe by reason of sinne which hath
gotten a mansyon house in oure bo-
dies, and dwelleth in vs as both the
soule, to y^e which (sinne I meane) we
ar altogether of our selues inclined,
because we naturally are synners &
bozne in sinne, by reason wherof we
are ready as seruautes to synne and
to vse oure bodies accordingly, ma-
king the soule to spyte at rewarde, &
pamperling wth the seruand to oure
shame. Whtherfoze (good lord) that
it wold please thee to ope this gear
vnto me, and to geue me eyes to con-
sider effectually this my bodie what
it is, namely a seruant lent for the
soule to so soone ino serue thee i this
life: yea it is by reaso of sinne y^e hath
his dwelling there, become nowe to
the soule nothing els but a prylson &
that most strait, vile, stinking, fyl-
thy, and therfoze in daunger of in-
feries, to many in al ages, tymes, &
places, till deathe hath turned it
to duste whereof it came and whe-
ther it shall retorne, that the soule
maye retorne to thee from whence

of the vse of the :

it came, until the day of Judgement come, in the whiche I wylte reisse by that body, that then it may be partaker with the soule & the soule with it inseparably of weale or woe, according to that is done in & by the same body here now in earth.

Oh that I could consider often and hartely these thinges, then shoulde I not pamper by this body to obey it, but bypde it that it might obey I soule, then shoulde I fyre the paine it putteth my soule vnto by reason of synne and prouocation to al synn, & continually desyre the dissolution of it to Paul, & I deliuerance fro it, as much as euer dyd prisoner his deliuerance out of prison, for alonely by it the deuyl hath a doze to tempt and so to hurte me: In it I am kepte fro thy presence, and thou from being so conuersant with me as els I wouldeste be: by it I am restrained from the sense and feeling of all the loyes and cōfortes (in maner) which are to be taken as loyes and comforts in dede. If it were dissolved and I oute of it, then coulde Satan no more

Philip. i.

bodie and pleasures

more hurt me, then wouldest thou
speake to me face to face, then the
conflicting time were at an end, then
sozow would cease and ioye wold en-
crease, and I shuld enter into inesti-
mable reste. Wh that I considered
this accordingly

AN OTHER

meditation to the same
effecte



In the beginning of al
evyl in our kind of ly-
vinge springeth oute
of the depravation
and corruptnes of our
Judgement, because
our wil alwaies foloweth that whi-
che reason Judgeth to be folowed.
Now that which every man taketh
to be frendly and agreing to his na-
ture, the same both he Judge neces-
sarily to be good for him and to be de-
sired. This is meate, drinke, appa-
rell, riches, favour, dignitie, rule,
knowledge, and sucbe like, because
L. v. 29 they

of the vsage of the

they are thought good and agreeing
either to the body or to the minde or
to both, for they helpe either to the
conservation or to the pleasure of mā,
accompted of euery one amongst
good things.

Howbeit suche is the weaknes of
our witte on þ one part, & the blind
nes and so muche rage of our lustes
on the other part: that we being left
to oure selues, cannot but in the de
sire of thinges which we iudge good
and agreeing to oure nature, by the
Iudgement of our senses and reaso,
we cannot (I say) but oier passe the
boundes wherby they might be pro
fitable vnto vs, and so we make the
hurtful to vs, whiche of themselves
are ordained for our health. What
is moze necessary then meate and
drinke, or moze agreeing to nature?
But yet howe we be there which do
not hurt theselues by them? For like
maner it goeth wth riches, estimatiō,
frendes, learning, or yea althoughe
we be i these most temperate, yet whi
there wanteth þ spirit our regenera
tion, we are so drowned in the, & so
utterly neglected to lift by our minds to

bodie and pleasures

the good pleasure of god; to the ende
we mighte imitate and folowe god
our maker by yelding our selues af
uer dylve to vse his gistes to y com
mon & yuate vtilite of oure neigh
bours. But now, god only is life & e
ternity, & cannot but demaund of vs
his handiwo;ke, y we should render
our selues & al we haue to the ende
wherfoze we were made, y is to re
semble so; our poreton his goodnes,
as those which be nothinge els but
instruments & instrumets of his mercy,
so y when we wholly do haterfully
strive againt y kind of life wherfoze
hath creast vs, by seeking alwayes our
selues, what other thing ought to en
sue but y he shuld again destroy vs &
take away his notable gifts, wher y
be ordered vs y by al kind of wel do
ing we shuld resemble his image, yea
what other thig may ensue but that
he shuld leaue vs & y eternally. We
might fele & by experience perceiue how
bitter a thing it is to leaue y lord
whos is al goodnes. Oh y therfoze y
might finde such fauour in thy right
dere father, y y woldest worke in us
by thy holy spirit a true knowledge

A meditation

of al good thinges and hartely loue to
the same through Christ Iesus our
lord and only sauiour Amen.

A MEDITATION FOR THE
exercyse of true mortifi-
cation.

That will be readye
in weightie matters
to denie his owne will
to be obedient to the
will of God, the same
had neede to accustome
him selfe to deny his desires in mat-
ters of lesse weight, and to exercise
mortification of his owne will in tri-
alls. For if that true affectiōs by this
daily custome be not as it were half
daine, surely surely when the things
shal come, we shal fynde them more to
dore. If we cannot watch with Christ
one houre, as he saith to Peter, we
undoubtedly can muche lesse goe to
death with him. Therefore so that in
great temptations we may be readye
to say with Christ, not my will but
thine be done, in that this cometh
commeth not to passe but where the
commeth

of mortification

rootes of our lustes by thy grace (deare
father) are almost rotten and rooted
out by a daily dentall of that they de
sire: I humbly besech thee for christis
sake to help me herein. First pardon
me my cherishing, & (as it were) wa
tering of mine affections, obeyinge
them in theyr deuyles and superflu
ous desyres: wherthoughe in that
they haue taken depe roote, and are
to liuely in me, I secondly do besech
thee to pul them vp by the rootes out
of my hart, and so henceforth to or
der me, that I may continually acen
some my self to weaken the p^rinci
pal roote, that the byrootes & b^ran
ches may lose al their power. Graunt
me (I besech thee) y^e thy grace maye
daily mortifie my concupiscence of plea
sant things, y^e is of wealth, riches,
glory, libertie, fauour of mē, meats,
drinke, apparel, ease, yea & life it self
y^e the horroz and impacience of more
griuous things, may be weakened,
and I made more patient in aduer
sitye. Wherunto I further desire &
pray thy goodnes (deare father, that
thou wilt adde this, namely that I
may

A meditation of

may for ever become obedient & ready to thy good wil in all things, hartely & willingly to serue thee; & doe whatsoeuer mai please the. For doubtles, although we accustome oure selues in y pleasant things of this life to a mortificatiō & denyal of our selues, yet we shal find enough to doe when more bitter & weighty crosses come. For if thy sonne oure saviour (euer wot to obey thy good wil) praised so hartely & oftē: not my wil but thy wil he don, whereby he declareth himself to be veri mā, how cā it be but we whose nature is corrupt not only in natiuity but in y rest of oure whole life also, shal find both our hāds full great & greuo^s tēptations, wholly to resigne our selues vnto thee: Graūt therfore, dere father, for thy Chyists sake to me a most miserable wretch, thi grace & holy spirit to be effectual in me, y daily I maye accustome my self to deny my wil, in more easye & pleasant things of this life, y when nede shal be I may come wth chyst to thee wth a resigned wil, alwaies steadfastly expecting thy mercye, & in the
meane

of mortification

meane season, continually obeyng thee with readines and willingnes, doyng what so euer may most please thee, thzough chzst our lord, whiche liueth with thee &c.

A GODLYE MEDITATION
and instruction of the pzouidence
of god towards mankind.

This ought to be vnto vs mosse certain, y nothing is done with out thi pzouidence (oh lord) that is, that not nothyng is done be it good oz bad, swete oz sowre, but by thy knowledge, that is, by thy wyl, wisdom, and ozdinance (foz al these knowledge doth compzehend in it) as by thy holy woꝝd we are taught in many places, that euē the life of a sparrow is not wout thy wil, noz any liberty oz power vpon a poꝝket haue all the deuils in hell, but by thy appointment & wil: w wil we alwaies muske beleue mosse assuredly to be al iust & good, how soeuer otherwise it seme vnto vs. Foz y art meruelo^s & not compzehensyble in thy wayes and holy in all thy woꝝkes.

God wor-
keth all in
all marue-
lously, iust
ly & holily

Mat. 10.
Mat. 8.

But

A meditation of

God wor-
keth by
meanes,
withoure
meanes,
& against
meanes.

But heretunto it is necessarie also
for vs to knowe no lesse certainly,
that thoughbe al thynges be done by
thy prouidence, yet the same prou-
idence hath manye & diuers meanes
to worke by, which meanes beinge
cōtemned thy prouidence is contem-
ned also. As for example, meate is a
meane to serue thy prouidence, for
preseruatiō of health and life here,
so that he which contemneth to eate
because thy prouidence is certaine &
vnfallible, the same contemneth thy
prouidence. In deede if y it were so
y meate could not be had, then should
we not tye thy prouidence to this
meane, but make it free as y art free
that is, that withoute meate y canst
help and geue health and life, so it is
not of any nede that thou vsest anye
instrumente or meane to serue thy
prouidence : thy power and wise-
dome is infinite and therfore should
we hangon thy prouidence even
whenall is cleane against vs. But for
our erudition and infirmities sake,
it hath pleased thee by meanes to
worke, and deale with vs here, to ex-
ercise

of gods prouidence.

exercise vs in obedience, & because we cannot els (so great is our corrupti-
on) sustaine thy naked and bare pre-
sence. Graunt me therfore deare fa-
ther I humbly besech thee for Chri-
sts sake, y as I somthing now know
these thigs : so I may vse this know-
ledge to my comfort & commodity in
thee: y is, graūt y in what state so e-
uer I be, I may not dout but y same
doth come to me by thy most iust or-
dināce, yea by thy merciful ordināce;
for as y art iust so art y merciful, yea
thy mercie is aboue al thy woꝝkes.

And by this knowledge, graūt me
that I may humble my selfe to obey
thee and loke for thy helpe in tyme
conuenient, not onely when I haue
meanes, by which thou maist woꝝke
& art so accustomed to doe : but also
when I haue no meanes but am des-
titute, yea when that al meanes be
directly & cleane against me : graunt
I saye yet that I maye still hange
vpon the and thy prouidence, not
doubtinge of a fatherly ende in thy
good time.

¶ i.

Againe

A meditation

Againe, lest I should contempne thy
prouidence or presume vpon. it by
vncouplinge those thinges, whiche
thou hast coupled together, p̄serue
me from neglecting thy ordinarie &
lawefull meanes in al my nedes, yf
so be I may haue them and w̄ good
conscience vse thē, although I know
thy prouidence be not tyed to them,
further then pleaseth thee: but graūt
that I may with diligēce, reuerence
and thankfulness vse them, and ther
to my diligence, wisdom and indu
strie in all thinges lawfull, to serue
therby thy prouidence, if it so please
thee: howbeit so that I hange in no
part on ȳ meanes or on my diligen
ce, wisdom, & industry, but only on
thy prouidence, which moze & moze
perswade me to be altogether father
ly and good, how farre so euer other
wise it appeare & seme, yea is felt
of me. By this I being p̄serued fro
negligence on my behalf and dispaire
or murmuring towards thee, shal be
come diligent and patient, though
thy mere and alone grace: wherby
gene and encrease in me, to prayse
thy

of gods prouidence.

thy holy name for ever, through Ie-
sus Christ oure lord and onely sa-
uour, Amen.

A MEDITATION

of the presence of god.



THIS is nothinge
that maketh moze to
trewely godlynes of life
then the persuation of
thy presence, deare fa-
ther, & that nothinge
is hid from thee, but all to thee is o-
pen & naked, eue y very thoughtes,
whiche one daie thou wilt reuele and
open either to our praise or punishe-
ment in this life: As thou didst Da-
uids faultes which he did secretly. 2
Reg 12. or in y life to come Mat 25:
For nothing is so hid that shall not
be reuelled. Therfoze doth the pro-
phet saye: woe to them that kepe se-
cret their thoughtes to hide their cou-
sell from the lord, & doe their woorks
in darkenes, sayinge who seeth vs?
graunt to me therfoze (deere god) mer-

Ps. 11.

cy

A meditation

re for al my finnes, especially my hid
& close finnes, enter not into iudge-
ment with me, I humbly beseech thee,
gene me to beleue truly in thy chylde
that I neuer come into Judgement
for them, that with Dauid I mighte
so reueile them and cōfesse them vn-
to thee, that thou woldest couer them:
And graunt furthber, that beneeforth
I alwaies thinke my self continual-
ly conuersant before thee, so that yf
I do wel I passe not of the publishig
of it as hypocrites doe, yf I doe or
thinke any euell, I maye forthwith
know that thou same shal not alwaies
be hidde from me. Graunt me that I
may alwaies haue in mind that day
wherin hid woorkes of darknes shal
be illumined, & also thy sentēce of thy
sonne, that nothyng is so secrete
which shal not be reuelled. So I trou-
ble and wrong I shal find comfort,
and other wise be kept throughe thy
grace from euill, which doe thou woork
I humbly beseeche thee for Christes
sake, Amen.

A

A MEDITATION OF GODES
power, beutie, goodnes &c.

BEcause thou lord woldst haue vs
to loue thee, not only doest thou
will, entice, allure and prouoke
vs, but also doest commaunde vs so
to do, promising thy self vnto such as
loue thee, and threatening vs wth damp
nation if we do otherwise: whereby
we may se both our great corruptio
& noughtines, & also thine exceeding
great mercy towards vs.

First, concerning oure corruption
and noughtines, what a thing is it,
that power, riches, authoritie, beau
ty, goodnes, liberalitie, truth, ius
tice, which all thou art good forde,
cannot moue vs to loue thee: what
soeuer thinges we see faier, good,
wise, mighty, are but euē sparkles of
that power, beutie, goodnes, wis
dome, which thou art. For to the end
mightest declare thy riches, beutie,
power, wisdome, goodnes &c: thou hast
not only made but still dost conserue al
creatures to be (as Dauid saith of y^e
heauens) declarers & setters forth of
thy glozy, and as a booke to teache
vs to knowe thee. How

A meditation

How faier thou art the beutie of the
sonne, mone, starres, light, flowers,
rivers, fieldes, hilles, byrdes, bea-
stes, men & al creatures, yea the good-
ly shape & sozme of the whole wo:ld
doth declare.

How mightye þ art, we are taught
by the creation of this wo:ld euen of
nought, by gouerning the same, by
punishinge the wicked mightie gy-
aunts therof, by ouerthzowing their
denises, by repressinge the rages of
the sea within her boundes, by sto-
mes, by tempests, by fiers: these &
such like declare vnto vs thine inui-
sible, almightie and terrible power,
wherby thou subduest all thinges vn-
to thee. Howe riche thou arte thys
wo:ld, thy great & infinite treasure
house, doth wel declare. What plen-
tie is there, not only of thinges, but
also of euery kinde of thinges: yea
how doest thou yearly & daily mul-
tiply these kindes: How many seeds
doest thou make of one seede, yea what
greate increase doest thou bzinge it
vnto: These cannot but put vs in
remembzance of the exceeding riches
that

of gods power

that thou haste. For if to thine enemies which loue thee not (as he most parte in this worlde be) yf to them thou guesst so plentifully thy riches here, what shal we thinke that with thy selfe thou haste laide vp for thy frendes. How good thou art, al creatures generally and perticulerly do teache. What creature is there in the world which thou hast not made for our commoditie? I will not say how that he mightest haue made vs creatures without sense or reason if thou haddest wold. But amongst al thinges none doth teach vs so thy great loue towards vs, as doth the death of thy most derely beloued sone, who suffered the paines & terrours thereof, yea & of hell it self, for our sakes.

If this thy loue had bene but a
smalle loue, it would neuer
haue lasted so long nor
Christ should neuer
haue died.

A MEDITATION OF DEATH

and the commodities it bringeth

What other thing do we daily in this present life, then heape sinne to sinne & heape by trespassse vpon trespassse: so y^t this day is worse alwaies then yesterdays, by encreasing as daies, so sinnes, & therfore thy indignatiō good lord, against vs: but whē we shalbe let go out of the prisō of y^e body, & so taken into thy blessed cōpany, then shal we be in most safetie of immortality & saluation, then shal come vnto vs no sickness, no nede no paine, no kind of euil to soule or body, but whatsoeuer good we can wishe, y^e shal we haue, & what so euer we loth shalbe far frō vs. O dere father, y^e we had saith to behold these things accordingly. O y^e our hartes were perswaded therof, & sure affectiōs enflamed wth the desyre of them. Then shuld we lyue in longing for y^e which now we most loth. O help vs & graunt y^e we being ignozant of things to come, & of y^e time of oure death, which to thee is certain, may so liue & finishe our iozney here, y^e we may be ready and then depart, whē
our

our departig may make most to thy
glozy & our cōfort thzough chzist.

What is this life but a smoke, a
vapour, a shadow, a warfare, a bubble
of water, a word, grasse, a flower?
Thou shalt die is most certaine, but
of the time no man cā tel wbe. The
longer in this life y doest remaine,
the more y sinnest, which will turne
to thy more paine. By cogitation of
death our minds be often in maner
oppressed w darknes, because we do
but remēber the night of y body, for-
getting y light of the mind, & of the
resurrectiō. Wherto remēber y good
thigs that after this life shal ensue,
withoute wauering, in certaintie of
faith, & so shal y passage of death be
more desired. It is like a sailing ouer
y sea to thy home & cōtry: it is like
a medicine or purgatiō to y helth of
soule & body: It is y best phisiciō: It
is like to a womā's trauaile: for as
y child being deliuered, cometh into
a more large place then the wombe
wherin it did lie before, so thy soule
being deliuered out of the body, com-
meth into a muche more large and
safer place, euen into heauen.

A GODLYE MEDITATION
vpon the passion of our sauiour
Jesus Christ.



O lord Jesus Christ,
the sonne of the ever,
liuing and almighty
god, by whom al thin
ges were made, and
be ruled and goner
ned, thou the linely Image of y sub
stance of the father, the eternal wise
dome of god, the brightnesse of his
gloze, god of god, light of light, 'coe
quall, coeternall, and consubstantial
with the father, thou of y loue thou
haddest to mankinde, that when he
was fallen from the felowshippe of
god into the societie of Sathe and
all euill, didst vouchsafe for our re
demption to become a mediatour be
twene god and man, takinge to the
godhead our nature, as concerninge
the substance of it, and so becamest
man, also the helpe of all, and moste
mercifull Messias, which by the po
wer of thy godhead, and merites of
thy manhode, haste made purgation
of oure sinnes, even by thyne owne
self

of Christ.

selfe, whilst thou wast here on earth
being now set on the right hande of
thy father for vs, euen concerning
our nature, in maiestie, gloze, & po-
wer infinite: I beseech and humblye
pray thy mercy, to graunt me at this
present, to reuerse some of thy passi-
ons and sufferinges for me the laste
night I wast here befoze thy death,
that thy good spirit might thereby be
effectuall to worke in me faith, as
well of the pardone of my sinnes by
them, as mortification of mine affec-
tions, comfort in my crosses, and pa-
cience in afflictions, Amen.

In the middelte of thy laste supper
with thy deare Apostles, these thin-
gs could not but be befoze thee, name-
ly that they all wold leaue thee, the
most earnest wold forswere thee, &
one of the xii should most traitorously
betraye thee, which were noe small
crosses vnto thee. Judas was admo-
nished of thee to beware, but when
he toke no heed, but wilfully went
out to finishe his worke, contēning
thy admonition & counsel, he could
not but bere thy most louing hart.

After

of the passion

After supper there was contention amongs thy disciples who shuld be greatest after thee, yet dreeming carnally of thee and thy kingdome, & hauing this affection of pryde & ambition busy amongs them, not withstanding thy diligence in reprouing and teaching them.

After thy admonicio to them of the crosse y^e wold come, therby to make them moze vigilant, so grosse were they, y^e they thought they could with their .ii. swerds put away al perils: which was no litle gresse vnto thee. After thy comig to Gethsemane, beuines oppzessed thee, & therfore thou woldest thy disciples to pray, y^e didst tel to peter and his felows, that thy hart was heauy to death, y^e didst wil them to pray, being careful for them also least they shuld fal into tentation. After this y^e wentest a stones cast fro them & didst pray thy self, falling flat & grouelig vpon y^e earth, but alas y^e feltst no cōfort, & therfore y^e camest to thy disciples, whiche of all others wer most swete & dere vnto thee, but lo to thy further discomforte, they passe

of Christ

pasſe nether of thy perils noꝝ of theiꝛ
owne, & therfoꝛe ſleepe a pace. After þ
hadſt awaked them, þ goeſt again to
pꝛay, but þ ſoundeſt no cōfoꝛt at al, &
therfoꝛe didſt retorne again ſoꝛ ſome
cōfoꝛt at thy deereſt frēds hāds. But
yet again, alas, they are faſt a ſleepe:
wherbyō þ art infoꝛced to goe again
to thy beaueſy father ſoꝛ ſome ſpar
cle of cōfoꝛt in theſe thy wonderfull
croſſes & agonies. Now here þ waſt
ſo diſcouraged & ſo cōfoꝛtleſſe, that
euē ſtreames of bloud came running
frō thine eies & eares & other partes
of thy body. But who is able to ex
preſſe þ infinitnes of thy croſſes euē
at thy being in þ garden: al which þ
ſufferdeſt ſoꝛ my ſake, as well to ſa
tiſfy thi fathers wꝛath ſoꝛ my ſines,
as alſo to ſanctifie all my ſufferings
the moꝛe gladelye to bee ſuſtained
of me.

After thy bloudye pꝛaier, thou ca
meſt, and yet agayne ſoundeſt thy
diſciples a ſleepe, and befoꝛe þ canſt
wel awake the, loe Judas cometh w
a great band of mē, to appꝛehēd thee
as a

a these, & so doth, leading thee a way
bound to the high Byschopps house
Annas, and so frō him to Cataphas.
Here now to augment this thy my-
serie, bebolde thy Disciples fle from
thee, false witnesses be broughte a-
gainst thee, thou art accused and con-
demned of blasphemie, Peter enē in
thy sight sozwereth thee, thou arte
vnjustly stricken soz answering law-
fully, thou art blindfelde, stricken &
buffeted all the whole nighte in the
Byschoppe Cataphas house of their
cruell seruants.

In the morning by times thou art
condempned againe of the prestes of
blasphemie, and therfore they bring
thee befoze þ secular power to Pi-
late, by whō þ art openly arrayned
as other theues and malefactors
were: when he sawe that thou wast
accused of malice, yet he did not de-
smisse thee, but dyd sende thee to
Herode where thou wast derided
shamefully in comminge and goe-
inge to and from hym all the waye
wonderfully, especially after Herod
had apparelled thee as a foole.

Afoze

Afoze pilate againe therfoze thou wast brought, and accused falsly, no man did take thy parte oꝝ speake a good woꝛde foꝝ thee.

Pilate caused thee to be whipped & scourged and to be handeled most pitifully, to see if any pitie might appeare with the pꝛelates, but no mā at al pittied thee.

Barrabas was pꝛeferred befoze thee, al the people head & taile, was against thee & cried hange thee bp, vniustly to death wast thou iudged, & wast crowned with thoznes that pearced thi bzaines, thou wast made a mockingstocke, thou wast reuiled, rebaited, beaten and most miserably handled.

Thou wentest thzough Ierusalem to the place of erecution, euen the mount of Caluarie : A great crosse to hange thee on was laid vpon thy backe to beare and dꝛawe, as longe as thou wast able.

Thy bodye was racked to be nayled to the tree, thy hands were boꝛed thozow, & thy fete also, nailes were put thozow them to fasten thee ther
on

of the passion.

on, thou wast hanged betwene hea-
uen and earth, as one spewed out of
heaven, & vomited out of the earth
unworthy of any place: þe high priest
laughed thee to scorn, the elders
blasphemed thee, and said god hath
no care for thee, the common people
laught and cried out vpon thee, thou
oppressed thee, but vinegre onely
and gal was giue to thee to drinke,
heaven shined not on thee, the sonne
gaue thee no light, the earth was a-
fraid to beare thee, Satan temp-
ted thee, and thine owne senses cau-
sed thee to cry out: my god my god,
why hast thou forsake me? Oh won-
derful passions which þe sufferedst.
In them þe teachest me, in the thou
comfortest me: for by them god is
my father, my sinnes are forgiven:
by the I shuld learne to feare god, to
loue god, to hope i god, to hate sinne
to be pacient, to cal vpon god, & ne-
uer to leaue him for any tentatiōs,
but with thee stil to crye father in to
thy hands I comende my spirit.

A CONFESSION OF SINNES,
and praier for the mitigation of goddes
wrath and punishment for the same.

O Almighty god, king of al kings
& gouerner of all things, whose
pouer no creature is able to re-
siste, to whom it belongeth iustly to
to punish the sinners, and to be merci-
ful vnto them that truly repent: we
confesse that thou doest most iustly
punish vs, for we haue greuouslye
sinned against thee, and we acknow-
ledge that in punishinge vs thou doest
declare thy selfe to be our most mer-
ciful father, as well because thou doest
not punish vs in any thinge as we
haue deserued, as also because, by pu-
nishing vs thou doest call vs and (as
it were) drawe vs to increase in re-
pentance, in faith, in prayer, in con-
temning of the world and in hartly
desiring for euerlasting life and thy
blessed presence. Graunt vs therfore
gracious lord thankfully to acknow-
ledge thy great mercye, which hast
thus fauorably dealt with vs in pu-
nishing vs, not to our confusion but
to our amendment. And seeing thou
H. I. hast

A confession

hast sworne that þu wilt not the death
of a sinner but that he turne & lyue,
haue mercie vppon vs and turne vs
vnto thee fo; thi derely beloued sone
Iesus christe sake, whō thou woul-
dest should be made a paine sacrifice
fo; our sinnes, therby declaring thy
great and vnspeakable anger agaiſt
sinne, & thine infinite mercy towar-
des vs sinfull wretches.

And fo; as muche as the dulnes of
our harts, blindnes, and corruption
is such, that we are not able to arise
vp vnto thee by faithfull & hartie prai-
er, according to our great necessity,
without thy singular grace and assis-
tance: graunt vnto vs gracious lord,
thy holge and sanctifyinge spirite to
worke in vs this good worke, with
a pure and cleane mynde, with an
humble and lowlye harte, with
grace to waite and consyder the neede
and greatnes of that we doe besyge,
and with an assured sayth and trueth
that thou wilt graunte vs our re-
questes, because thou arte good and
gracious euen to yonge rascals cal-
ling vppon thee, muche moze then

to vs for whom thou haste made all
things, yea & hast not spared thyn
owne dere sonne: because thou hast
commaunded vs to call vpon thee:
because thy throne wherunto we
come is a throne of grace & mercye:
because thou hast geuen vs a media-
tour Christ to bringe vs vnto thee,
being the waye by whom we come,
being the doze by whom we enter,
and being our head on whō we hang
and hope that oure pooze petitions
shal not be in vaine thzough and for
his names sake.

We besech thee therfore of thy rich
mercy, wherin thou art plentiful to
all them that call vpon thee, to for-
geue vs our synnes, namelpe oure
vntthankfullnes, vnbeleffe, selfe
loue, neglect of thy word, securitie,
hypocrisie, contempt of thy long suf-
fringe, omission of prayer, doub-
ting of thy power, presence, mercy,
and good will towarde vs, vnsen-
siblenes of thy grace, impacien-
ce &c: and to thys thy benefytte
of correccynge vs, adde these thy
P. II. grati-

A confession

gracious gifts, repentance, faith, the spirit of prayer, & contempte of this world and hartly desiring for euerglasting lyfe: indue vs with thy holie spirit according to thy couenant and mercy, as well to assure vs of pardon and that thou doest accepte vs into thy fauour, as thy deare childzen in Christ and for his sake, as to write thy law in our hartes & so to worke in vs, that we maye now begyn and goe forwarde in beleuing, liuing, fearing, obeyng, praying, hoping & seruinge thee as thou doest requyre most fatherly and most iustly of vs, acceptinge vs as perfecte throughte Christ and by imputation.

And moreover when it shalbe thy good pleasure & most to thy gloze, deliuer vs we (beseech thee) out of the handes of thine aduersaries by such meanes, be it death or life, as maye make to our comfort most in Christ. In the meane season and for euer, saue vs and gouerne vs with thy holy spiryte and bys eternall consolation.

And concerning thine aduersaries
which

whiche for thy sake are become ours
aduersaries, so many of them as are
to be conuerted, we beseeche thee to
shewe thy mercye vpon them and to
conuerte the: but those that are not
to be conuerted whiche thou onely
doest knowe (most mightye god and
terrible lord) confounde, and get thy
name a glory ouer them, abate their
pride, aswage their malice, bryng to
nought their deuylishe deuises, and
graunt that we and al thine afflicted
chylzen, may be armed with thy de-
fence, weaponed with thy wysdome
and gyded with thy grace and helpe
spirite, to be preserued for ever from
all geuing of offences to thy people,
and from all perilles, to glorifie thee
whiche art the onely geuer of al vic-
torie throught the merits of thy one-
ly sonne Iesus Christe oure lord
Amen.

R. iii.

AN OTHER CONFESSION of finnes.



A David, seing thyne
angell with his sword
readye drawn (moste
righteous lord) to
plague Ierusalem, cried
out vnto thee, it is I
lord that haue sinned, & I that haue
done wickedly, thyne hand lord be
on me and not on thy poore sheepe:
Wherthoug thou waste moued to
mercy, and baddest thine Angel put
by his sword, thou baddest taken pu-
nishment enough: Euen so we gra-
tious lord, seing thy fearfull sword
of vengeance readye drawn and
presently strikinge againste thys
common weale and thy Church in
the same, we (I saye) are occasyoned
euerie man now to caste of oure
eyes from beholdinge and narrow-
ly spieng out other mennes faults,
and to set oure owne onely in sight,
that with the same Dauid thy ser-
uant, and with Jonas in the shippe
we

A confession

we may crye, it is we (o lord) which
haue sinned and procured this thy
griuous wrath.

And this we now gathered toge-
ther in Christs name, doe acknow-
ledge, confessing oure selues giltye
of horrible ingratitude for our good
king, for thy gospell and pure religio-
on, and for the peace of thy church &
quietnes of the comon weale, besides
our negligences & many other oure
griuous sinnes. where throughte we
haue deserved not onely these but
much more griuous plagues, if that
euen presently thou disdest not as
thou art wonte, remember thy mer-
cy.

Hereupon (that thou in thine angre
remembrest thy mercy before we
seek & sue for it) we take boldnes
as thou commaundest vs to bee
in oure trouble, to come and call
vpon thee to be mercifull vnto
vs, and of thy goodnes now we
humble in Christs name pray thee
to holde thy hande and cease thy
P. III. wrath

for remission

to atb, oꝛ at þ least so to mitigate it,
that this realme may be quietly go-
uerned and the same estates to be
a barboꝛo we saꝛ thy church and true
religion, which do thou restore to vs
again accordinge to thy greate po-
wer and mercye, and we shall praise
thy name for ever throughte Iesus
Christ our onely mediator and sa-
lour, Amen.

A PRAYER FOR THE REMIS-
sion of sinnes



O lord god and deare
father, what shall I
say, that feele al thin-
ges to be in maner
with me as in þe wic-
ked, blynde is my
minde, croked is my wyll, and per-
uerse concupiscence is in me as a
spring oꝛ stinking puddle. Oh how
fainte is faith in me: howe litle is
loue to thee oꝛ thi people: howe great
is self loue: how hard is my hart: &c.
By the reason whereof I am moued
to doubte of thy goodnes towardes
me

of finnes.

me whether thou arte my father or
noe, and whether I be thy childe or
noe. In dede woꝛthely might I dout
yf that the hauing of these were the
causes and not the frutes rather of
thy childe. The cause why thou
art my father is thi mercy, goodnes,
grace and trueth in chꝛist Iesus, the
whiche cannot but remayne to; euer.
In respecte whereof thou hast boꝛne
me thys good wil, to accept me into
the number of thy childe, that I
might be holy, faithfull, obedient, in-
nocent &c. And therfoꝛe thou wouldest
not onely make me a creature after
thy Imaꝝe, enduing me with ryght
limmes, shap, soꝛme, memoꝛie, wis-
dome &c, where thou mightest hane
made me a beast, a maimed creature,
lame, blind, frātike &c: but also thou
wouldest that I shoulde be boꝛne of
Chꝛisten parentes, brought into thy
Church by baptisme, and called dy-
uers times by the minisſterye of thy
woꝛde into thy kingdome, besydes
the innumerable other benefites al-
waies hitherto powꝛed vpon me. Al
whiche thou haste done of thys thy
A. v. good

for remission

good will that þy of thyne owne mercie
 barest to me in Christ & for Christ
 before the worlde was made. The
 which thinge as þy request straitly
 that I shuld beleue wout doubting,
 so in all my nedes that I shuld come
 vnto thee as to a father, & make my
 mone wout mistrust of being hard in
 thy good time, as most shal make to
 my comfort. Doe therfore to thee deere
 father I come through thy sonne our
 lord, mediator and aduocate Jesus
 christ, who sitteth on thy right hand
 making intercession for me, & praye
 thee of thy great goodnes & mercie
 in christ, to be merciful vnto me, that
 I may feele in dede thy swete mercie
 as thy childe. The time (oh deare fa-
 ther) I appoint not, but I pray thee
 that I may w hope still expect & loke
 for thy help. I hope that as for a litle
 while þy hast left me, thou wilt come
 and visite me, and that in thy great
 mercie whereof I haue nede by rea-
 son of my great miserie. Thou arte
 wout for a litle season in thine anger
 to hyde thy face from them whom
 thou louest, but suerly (oh redemer
 in eternal mercies) þy wilt shewe thy

compassions. For when thou leauest
 vs ob lord, þu doest not leaue vs very
 long, neither doest þu leaue vs to our
 losse, but to our lucre & aduantage:
 euē that thy holy spirit with bigger
 porcion of thy power & vertue, maye
 lighten and cheare vs, that þu want
 of feeling to our sorrow, maye be re-
 compenced plentifully with the liue-
 ly sense of hauing thee, to our eternal
 Joy: and therfore thou swarest, that
 in thine everlastig mercy thou wilt
 haue cōpassiō on vs. Of which thing
 to thende we might be most assured,
 thin othe is to be marked, so: þu saist:
 as I haue sworne þu I will not bring
 any more the waters to drowne the
 world: so haue I sworne þu I will ne-
 uer more be angry with thee nor re-
 proue thee. The mountains shal re-
 moue, & þu hills shal fal downe, but my
 louing kindnes shall not moue, & þu
 bond of my peace shal not faile thee:
 thus saiest þu þu lord our merciful rede-
 mer. Where father therfor I pray thee
 remēber, euē for thine owne trueth
 & mercies sake, this promise & euerla-
 sting couenāt, w in thy good time I
 pray thee

Esa. 54.

for remission

thee to write in my hart, that I may know thee to be the only true god, and Jesus Christe whom thou haste sent: that I maye love thee with all my harte for euer: y I may love thy people for thy sake: that I may be holy in thi sight thzough Christ: that I may always not only strue against sinne, but also overcome the same daily more and more, as thy chldzen doe, aboue all thinges desiringe the sanctification of thy name, the coming of thy kingdome, the doyng of thy will here on earth as it is in heauen &c: thzough Jesus Christ our redeemer, mediator & aduocate, Amen.

AN OTHER PRAIER FOR
remission of sinnes.



Gracious god, which sekest all meanes possible how to bring thy chldzen into the feeling and sure sense of thy mercy, & therfore whē prosperitie will not serue, then sendeste thou aduersitie, graciously correcting

of sinners.

correcting them here whō þ wilt shal
with thee els where lyue for ever:
we poore misers geue humble prai-
ses and thanks vnto thee (deare fa-
ther) that thou hast vouchēd vs woꝝ
thy of thy correction at this pꝛesent,
hereby to woꝝke that whiche we in
prosperity & liberty did neglect. For
the which neglecting and manye o-
ther our greuous sinnes, wherof we
nowe accuse oure selues befoꝛe thee
(most mercifull loꝛde) thou mightest
most iustely haue geuen vs ouer and
destroied vs bothe in soules and bo-
dies. But suche is thy goodnes to-
wardes vs in Chꝛiste, that thou se-
mest to foꝛget all our offences, and
as though we were farre otherwise
then we be in deed, thou wilt that
we shuld suffer this crosse now lated
vpon vs foꝛ thy trueth and gospels
sake, and so be thy witness wꝛth
the pꝛophets, apostles, martyrs and
confessours, yea with thy dearely be-
loued sonne Iesus Chꝛiste, to whō
thou doest now here beginne to fa-
shion vs like, that in his gloꝛye we
may be like him also.

Ob

for remission

Ob good god, what are we on whō
thou shouldest shewe this great mer
cy? Ob louing lord forgive vs once
vnrhankfullnes & sinnes. Ob faith
full father geue vs thyne holy spirit
now to crie in our harts, Abba dere
father, to assure vs of our eternal e
lections in Christ, to reuelle moze &
moze thi trueth vnto vs, to cōfirme,
strengthen and stablishe vs so in the
same, that we may liue and die in it
as vessels of thy mercy, to thy glozy
and to the comoditie of thy church.
Indue vs with the spirit of thy wis
dome, that with good conscience, we
maye alwaies so answere þe enemies
in thy cause, as maye turne to their
conuerſion oꝝ confuſion and our vn
ſpeakable consolatiō in Jhes^{us} christ:
ſoꝝ whose sake we besech thee hence
foꝝth to kepe vs, to geue vs paciēce,
and to will none otherwiſe ſoꝝ deſp
neraunce oꝝ mitigation of our miſe
rye, then maye ſtande alwaie wꝝth
thy good pleasure and merciful wil
towards vs.

Graunt this deare father not onely
to vs in this place, but also to all o
ther

of finnes.

ther ells where afflicted for thy names sake, through the death and merits of Iesus Christ our lord Amen.

A PRAIER FOR DELIVERANCE
from sinne and to be restored to goddes
grace and fauour againe.



O almightie and ever
lasting lord god whi-
ch hast made heauen
earth &c, oh incōpre-
hensible vnitie, oh al-
waies to be woꝛship-
ped most blessed Trinitie: I humbly
beseech thee and pray thee, by the as-
sumption & crucified humanitie of
our lord Iesus Christe, that thou
wouldest encline and bowe downe
the great depth of thy deitie to the
botomeles pitte of my wille: Drive
fro me al kynde of vice, wickednes,
and synne, and make in me a newe
and cleane harte, and renewe in
me a right spirit for thy holy names
sake.

O lord Iesu I beseech thy goodnes
for y^e exceeding great loue which oꝛe-
thens

for deliuerance

thee out of thy fathers bosome, into
the wombe of the holpe 'virgin, and
for the assumptiō of mānes nature,
wherin it pleased thee to saue me &
to deliuer me from eternall death, I
besech thee (I say) that thou woldest
dzaue me out of my selfe into thee
my lozde god, and graunte this thy
loue maye recouer againe to me thy
grace, to increase and make perfecte
in me that which is wantinge, to
raise vp in me that which is fallen,
to restore to me that whiche I haue
lost, & to quicken in me that whiche
is dead & shuld liue, that so I may be
come confozmable vnto thee in all
my life and conuersation, thou dwel
ling in me and I in thee, my hart be
ing coupled with thy grace, & settled
in thy faith for euer.

Oh þ my god, lose & set at libertie
my spirit from al inferiour things:
gouerne my soule & so worke, that
both in soule and body I may be ho-
ly and lyue to thy gloze world with
out ende Amen.

A

A PRAIER FOR THE OBTAINING
of faith.

O Mercifull god and dere father of
our lord & saviour Jesus christ,
In whom as thou art wel pleased,
so hast thou commaunded vs to
heare him, so; as muche as he often
bidderth vs to aske of thee, and therto
promiseth that thou wilt heare vs
and graunte vs that whiche in his
name we shall aske of thee: loe gra-
tious father, I am bolde to begge of
thy mercy through thy sonne Jesus
Christ, one sparke of true faith and
certaine perswasion of thy goodnes
and loue towards me in Christe,
wherthrough I being assured of the
pardone of all my sinnes by the mer-
cies of Christe thy sonne, maye be
thankfull to thee, loue thee and
serue thee in holynes and
righteousnes all the
daies of my life,
Amen.

A PRAIER FOR REPENTANCE

Most gracious god and merciful
father of oure saviour Jesus
Christ, because I haue sinned
and done wickedly, and though thy
goodnes haue receiued a desire of re-
pentance, wherto this longe suffer-
ing doth drawe my hard harte: I be-
sech thee for thy great mercies sake
in Christ, to worke the same repen-
tance in me, and by thy spirite, po-
wer, and grace, to humble, mortifie
and seare my conscience for my sin-
nes to saluation, that in thy good
time thou maist comfort and quicken
me through Jesus Christ thy derely
beloued sonne, So be it.

A DIALOGUE OR COMMUNI- cation betwene Sathan and our conscience.

Sathan.

THOU hast sinned agaynst
god, therefore thou must dye.
Conscience.

Wb

A dialogue.

Why then died Christ?

Ha. For sinners, but how knowest thou he died for thee?

Con. Because I am a sinner; and he is both able and willinge to forgive me.

Ha. I graunt that he is able to forgive thee, but how knowest thou he will?

Con. He wold not surely haue dyed if he wold not forgive.

Ha. But howe knowest thou that he will forgive thee?

Con. Because I wold sayne be forgiven.

Ha. So would Judas as wel as I, and preuayled not.

Con. The scriptures wente vppon Judas facte which must nedes be fulfilled, they neuer went vpon myne.

Agayne Judas bare a figure of the people of thee Jewes, whiche trybe onely fell from Christ, when all other cleuen tribes of the world dyd stycke faste

D. II.

A dialogue.

caste vnto him. I am a poore
sinner of the gentils, of whom
it is witten I wilbe exalted
in the gentiles.

Sa. If thou be a sinner of the gen-
tiles, yet thou muste consyder
thy synne is great.

Con. I graunt, but Chyistes passi-
on is greater.

Sa. Oh but I haue sinned very ofte

Con. Tell me not Satban what I
haue done, but what I wil do.

Sa. Why what wilt thou doe?

Con. By goddes grace my full pur-
pose is here after to take bet-
ter hede and to amend my for-
mer life.

Sa. Is that enough thinkest thou?

Con. What lacketh?

Sa. The fauour of God, whiche
hath cleane forsaken thee.

Con. So God fauoured & loved the
world, that he gaue his owne
dere sonne, that whosoever se-
eth him as the Israelites did
the brysen serpent, they shall
not perishe but haue lyfe euer-
lasting.

A short and pithie

defence of the doctrine of the holy
lection and predestination of God, gathered
out of the first Chapter of S. Pauls
Epistle to the Ephesians. By
I. badford.



There is neyther ver-
tue nor vice to be con-
sidered accordinge to
any outwarde action,
nor accordinge to the
will and wisdoms of

All thinges
must bee
stemmed af-
ter goddes
will.

man: but accordinge to the will of
god. Whatsoever is confor-
mable therto, the same is vertue, and the
action that springeth thereof is lau-
dable & good, howsoever it appeere
otherwise to the eyes and reason of
man: as was the lifting up of Abra-
hams hand to haue slaine his sonne.

Genes. 22.

Whatsoever is not confor-
mable to the will of god, that same is vice, &
the action springing thereof is to be
disallowed & taken soe euell: & that
so much the more and greater euell,
by howe much it is not consonant
and agreeing to gods will, although

D. iii.

It

A defence

Math. 17.

Luke, 9.

Gods will
muste be
sought for
in his
worde

it seme faire otherwise to mans wiff
dome, as was Peters wishe of ma-
kinge thre tabernacles, and the re-
quest of some which wold haue had
sper to haue come downe from hea-
uen, vpon a zeale to god &c.

Nowe, the wyll of God is not so
knowne as in his worde. Therfore
accoordinge to it muste vice and ver-
tue, good and euell, be iudged: and
not accoordinge to the Iudgemente,
wysedome, reason, and collecti-
on of anye man, or of all the whole
worlde, if all the Angelles in heauen
shuld take their part.

Gods word
is written
in the bi-
ble.
In the bi-
ble is pre-
destinatio
published.

But thys worde of god whiche is
wryten in the canonicall bookes of
the byble, dothe playnelye set furth
vnto vs that god hath of his owne
mercye and good will, and to the
prayse of hys grace and glorie, in
Christe elected some and not all,
whome he hath predestinate vnto
enerlastyng lyfe in the same Christ,
and in hys tyme calleth them, iust-
fyeth them, and gloryfyeeth them,
so that they shall neuer perishe and

erre

of predestination

erre to dampnation finally.

Wherefore to assure me, teach, and
preache this doctrine hath in it no
hurte, no vice, no euell, muche
lesse then hath it anye enoymities
(as some doe assure me) to the eyes
and spiryte of them whiche are
guyded and wyllbe, by the worde of
god.

No enor-
mirye is
therefore
in it.

That god the eternall father of
mercyes, befoze the begynnyng of
the worlde, hath of his owne mer-
cy and good wyll, and to the praise
of his grace and gloze, elected in
Christe some and not all of the pos-
teritye of Adam, whom he hath
predestynate vnto eternall life, and
callethe them in his tyme, ius-
tifyeth them, and gloryfeth them,
so that they shall neuer perishe or
erre to dampnation finally: that
this proposytyon is trewe and ac-
cordinge to goddes plaine and mani-
feste worde, by the helpe of his ho-
lye spiryte (whiche in the name of
Jesus Christ I humbly beseeche his
mercy, plenteously to geue to me at
this present and for euer, to the sanc-

The propo-
sition that
sheweth
what is
ment by e-
lectio and
predestina-
tion,

D. lili.

tification

A defence

tification of his holpe name : by the helpe I say of his holy spirit I trust so evidently to declare, that no man of god shalbe able bi the word of god euer to impugne it , muche lesse to confute it.

Ephes. 1.

In the first chapter of the epistle to the Ephesians, y^e apostle saith thus: Blessed be God the father of our Lorde Iesus Christ, whiche hath blessed vs with all maner of blessinges in heauenlye thinges by Christ, according as he hath elect or chosen vs in him before the foundation of the worlde was layed, that we shoulde be holpe and without blame before him through loue : & hath predestinat vs (or ordeyned vs) thorough Iesus Christ, to be heires vnto him self, accordyng to the good pleasure of hys wyll, to the praille of the glorye of his grace , where with he hathe made vs accepted in the beloued , by whome we haue receyued redemption thorough his blood , and the forgeuenes of our synnes, accordyng to the ryches of his grace, which grace he hath shed on vs abundantly in al wysedom & vnderstanding and hath opened vnto vs the mysterie of his wil according to his good pleasure , whiche he purposed in him selfe, to haue it declared when the tyme was
was

of predestination.

was full come, that he might gather together all thinges by (or in) Christ, as well the thinges that be in heaven, as the thynges that be in earth, euen in (or by) hym: by (or in) whome we are made heyres, being thereto predestinated according to the purpose of hym whyche worketh al thinges according to the decree (or counsaile) of his owne wyll, that we whiche hoped before (you) in Christ, shoulde be vnto the prayse of his glorye: in whom ye also hoped after that ye heard the worde of truerh, the gospell of your saluation, wherein ye also beleuing, were sealed with the holy spirite of promise, whiche is the earnest of our inheritance, vntill the redemption (or full fruition) of the purchased possession vnto the praise of hys glorye.

These be y words of Paull, which I haue faithefully translated according to the very terte in the greeke, as by the indgement of all y be learned I desire herein to be tried: oute of the which words of Paul we may well perceyue euery thing affirmed in my proposition, as I will geue occasion plainly to them that will, to see it.

First, that y cause of gods election

D. b.

18

A defence

The cause
of gods e-
lection is
his grace
and good
will.

Is of his good will, the Apostle the-
weth in sayig that it is throught his
loue, wherby we are holy and with-
out blame: also, according to y^e good
pleasure of his will; according to his
good pleasure purposed in him selfe:
according to his purpose whiche wor-
keth all things after the counsell of
his owne will.

The time
of gods e-
lectiō was
from the
beginning

Secondly, that electiō was before
the beginning of the world, the apo-
stle plainly theweth in saying, that
we were chosen before the foundati-
on of the worlde was layed: and after-
wards, in calling it the mysterie of
his will purposed wyth him self, in
time to be declared.

Election is
in Christ.

Thysoly, that election is in christ,
the Apostle dothe so flatly and plain-
ly set it fourth, that I nede not here
to repete it. We (sayeth he) are
chosen in hym: we are heyes by
hym: we are accepted by hym: we
are gathered together in him &c.

Election is
not of all
men.

Fourthely, that electiō is of
some

of predestination.

some of Adams posteritye and not
of all, we maye playnely see it, yf
we consyder that he makethe the
trewe demonstratyon of it bele-
uinge, hopinge, and hauinge the
earneste of the spyrte. In whom
yea hoped (sayeth he) after ye hard
the worde &c: in whom ye beleued,
were sealed by &c. Agayne in atty-
butyng to the electe, forgiuenesse
of synnes, holynesse, blamelesse
lyuynge, beinge in Christ &c. That
we shoulde bee holye saith he &c:
we haue receyued forgiuenesse of
synnes &c. Whoe seeth not that
these are not common to all men?
All menne haue not saythe, sayeth
Paulle elles where. None beleued
(sayeth Luke) but suche as were
ordayned to eternall lyfe. None
belene but suche as be bozne of god.
None belene treewlye but suche as
haue good heartes, and keepe
goddes seede to byynge forth frutes
by patience.

2. thess. 3.

Act 13.

1. Iohn. 1.

Math. 13.

A defence

Faith is a
demonstra
tion of e-
lection to
suche as be
of yeres of
discretion.
Pla 125.

Math. 10.

Rom. 11.

Pla. 144.

So that it is plaine (saith being a demonstration of goddes election to them that be of yeres of discretion) that all men are not elect because all me beleue not. For he that beleueth in the lord, shall be as mounte Sion: that is, he shall neuer be remoued. For if he be remoued, that is finally perishe, suerly he neuer truely beleued. But what goes I about to lighten a candel in the cleare sone light, when our sauiour plainly saith y all be not chosen, but fewe: Many be called (saith he) but fewe be chosen. And in the second chapter to the eph: the Apostle plainly saith that the great riches of gods mercy thzough his exceeding greate loue, hath saued them befoze their parentes & manye other gentils, which were excluded from Christ, and straungers from the promise, boyles, godles &c. Wherthorough we may be occasioned to crie: Oh the depth of the Iudgements of god, which is iuste in al his doings and holy in all his workes, extending his mercy after his good pleasure & will, aboue al his workes.

Fiftly

of predestination.

Fyftly, that god hath predestinate these, thus elect, vnto everlasting life in Christ, the apostle doth also in the words befoze wryten, declare in saying: & hath predestinate vs thzough Iesus Christ to be heires vnto hym selfe. Againe, by hym (saith he) ye are made heires and predestinate to the praise of his glozpe. So saith the Apostle els where: whom he hath predestinate, them he hath predestinate to be like fashioned vnto the shape of his sonne. And Christe therefore saith, reioyce in this, y your names are wryten in heauen.

Election is to eternall life.

Rom. 8.

Luke. 10.

Sixtly, that the ende of election is to the prayse of goddes glozpe and grace, the Apostle sheweth here, in saying: we are predestinate to be holy and without blame befoze god &c: in saying, we are predestinate to y glozpe of his grace, and in saying also, vnto the praise of his glozpe: so that nothing can be moze manifest.

The ende of election is to the praise and glorye of god.

Seuenthly, that predestination is not without vocation in gods time, and iustification, the Apostle here doth teach in brynging vs to the conuersion

Election is not wythout vocation & iustification in time.

consideration of hearinge the worde of truth, beleuing and receiuing the holy spirite, remission of sinnes &c. In whom (saith he) ye haue hoped, after that ye heard the word of trueth &c. Againe, by whom ye haue redemption, that is, remission of sinnes thorough the shedding of his bloude &c: Also, he hath in his full time declared the misterie of his will &c. Unto the Rom. the apostle sheweth it most manifestly in saying: whom he hath predestinate, them he calleth, whom he calleth the he iustificeth. Wherby we may see that predestination or election is not vniuersalle of all, for all be not iustified.

Election is
certain for
euer.

Eygthly and laste of al, that election is so certaine, that the elect and predestinate to eternall life shall neuer finally perishe or erre to damnation, the apostle doth here also very playnely shewe in saying: that they are predestinate to the praise of gods grace: he saith not to the praise of his Justice, to the praise of his wylfedom, to the praise of his power (although he might most truely saye

of predestination.

saye so) but he saith to the praise of
his grace: whiche were not grace yf
there were any respect at all of woꝝ
kes on oure behalfe , so; then were Rom. vi.
grace not grace . If there shoulde be
any condemnation of the electe and
predestinate to eternall life, it must
nedes be because of their sinnes: but
where were the praise of gods grace
then, which is the ende of gods elec-
tion? Shall we not by this meanes
make gods electiō without an ende,
and so without a beade, and so no e-
lection at all , as some would haue,
further then they elect themselves?
Let suche feare they shall not fynde
the benyfyte of gods electiō, because
they seke it as the Israelites did and
not as the elect , whiche not onelye
find it but also obtaine it. The other
are blinded, as it is wꝛiten: god hath Rom. ix.
genē them the spirit of vnquietnes, Plal. 69.
eyes that they shoulde not see, and
eares that they shoulde not heare, e-
uen to this daye ec . Agayne, he
shewethe the certayntye of saluati-
on to them that be elected, in saying
that they be accepted i the beloued.

Once

one accepted and beloved, in Christ
 and ever beloved : for whom he lo-
 ueth, he loveth to the end. And gods
 gifts are such that he cannot repent
 him of the. And therefore saith christ
 I know whom I have chosen, attri-
 buting to election the cause of small
 perseverance. By which thing Ju-
 das was sene not to be elected to eter-
 nal life, although he was elected to
 the office of an Apostle, as Saul was
 elected to the office of a king. Which
 kind of election is to be discerned in
 readinge the scriptures, from this
 kinde of election y^e which I speake
 of nowe, that is, fro election to eter-
 nal life in christ. Thirdly he sheweth
 y^e certaintye of saluatioⁿ of y^e electe,
 by calling the heires. For yf we be
 heires of god, then are we fellowhei-
 res with Christe, to be afflicted and
 glorified with Christ, and therefore
 saith he, accordinge to the decree of
 his owne will. For he calleth it a de-
 cree or counsel which shall stand, as
 Esai saith : the counsell of the lord
 shall stande. Fourthly he sheweth
 this certaintie by sayinge that they
 are

Iohn 13.
 Rom. 11.

Iohn 13.

rom. 8.

Esai. 46.

of predestination

are elect and predestinate to þe praise
of gods gloze, which we shuld more
care for, then for the saluation of al
the world. This gloze of þe lord is set
forth as wel in them y perishe & are
reprobates, as in the elect, & therfore
S. John bringing in þe place of Esai
speaking of þe reprobate saith, y Esai
spake that whe he sawe the gloze of
the lord, This gloze of the lord to be
set forth by vs, is a great mercy and
benefite of god. I am assured that if
the very deuyls and reprobates, had
not repyne hereat, but were thank-
full that they might be ministers in
any pointe to set fourth goddes glo-
rye: I am assured (I saye) that
they shoulde fynde no hell nor tor-
mentes. Theyr hell and tour-
mentes commeth of the loue they
haue to them selues and of the ma-
lice, enuie, and hatred they haue
agaynst God and his gloze. Let
them tremble and feare that maye
not awaye with the gloze of the
lord in election and reprobation.

John. 1.

Ps. l. Let

A defence

Rom. 9.

21. 1. 1. 1.

Math. 35.

1. Cor. 2.

1. Cor. 5.

Ephc. 1.

Col. 2.

Let not their eyes be euell because
god is good, and doth good to whom
it pleaseth him: wzong he doth to no
man, noz can doe, soz then he were
not righteous and so no god. He can
not condemne the iuste, soz the were
be vntre, because his word is con-
trarie. He cannot condemne the pe-
nitent and beleuer, soz that were a-
gainst his promise. Let vs therfoze
labour, studie, crye and praye soz re-
pentance and faith, and then cannot
we be damned, because we are þ bles-
sed of the father befoze all wzldes,
& therfoze we beleue, therfoze we re-
pent. And sozasmuch as it perteineth
to vs whiche be within, to see and to
speake of those thinges whiche are
geuen vnto vs of god in Chziste: let
vs labour hereaboutes, and leaue
them that be withoute to the lozde,
whiche will Iudge them in his tyme.
The Apostle praiseth soz the Ephesi-
ans, soz none other wisdom and re-
uelatio from god, then wherby they
might know god & haue their minds
illumined, to see what they shoulde
hope soz by their vocation, and how
rich

of predestination

rich the gloze of his inheretance is
vpon his saintes. Further then this,
I thinke is vnseemly for vs to search,
vntill we haue sought out, how rich
gods goodnes is and wilbe to vs his
chilozen. The whiche we can neuer
do, but the moze we go theraboutes
and the moze we taste his goodnes,
the moze we shall loue him and loth
al thinges that displease him. This
(I say) let vs do, and not be to busye
bootes in searching the maiestie and
gloze of god, or in noyrrishing in any
wise the doubting of our saluation,
wherto we are readye enough, and
the deuill goeth about nothinge els
so muche as that : so by it we are
dulle to doe good to other, we are so
carefull for our selues. By it we are
moze dull to do good to our selues;
because we stande in doute whether
it profiteth vs or no. By it we disho-
nour god, either in makinge hym as
though he were not true, or elles as
though our saluation came not on-
ly and altogether from him, but han-
ged partly on our selues. By it the
deuill will bringe men at length to
P. ii. dispaire

Math. 4. dispaire and hatred of god. Doubte
 once of thy saluation and continue
 therein, and surely he then will aske
 no more. It was the first thing wher
 with he tempted Christ: if thou be
 the sone of god &c: It is the first and
 principalest darte he casteth at gods
 elect. But as he preuailed not against
 Christ, no more shall he doe against
 Eph. 6. anye of his members, so, they haue
 y shield of faith which quencheth his
 Luk. 18. fiery dartes, they praise god nighte
 & day, how then shuld they perishe?
 Psal. 34. The Angells of the lord pitch their
 tentes round about them, how then
 shoulde Satban preuaile? They are
 borne in y hands of the angells least
 they shoulde hurt their feete at anye
 Psal. 91. stone: God hath geuen commaunde-
 ment to his Angels ouer them: The
 Heb. 1. Angelles are ministers vnto them:
 Luk. 10. Their names are written in y booke
 of life, & therfore Christ had them re-
 Ph. 4. ioyce: as paul doth y philippians, so,
 Rom. 8. nothig shal separate them fro y loue
 wherw god loueth the in Christ Je-
 su, who saith that it is impossible so,
 Math. 24. them to erre finally to damnation:
 so,

of predestination

for he is their light to illumine their
 darknes: They are geuen to him to
 kepe, & he is faithfull ouer al goddes
 childre. He saith he will kepe the so
 that they shall neuer perishe. After
 they beleue, they are entred already
 into euerlasting life. Christ hath set
 the there already: he hath committed
 the into his fathers hands by praise,
 which we knowe is sure, & therefore
 death, bell, deuilles no2 all power,
 synnes no2 mischefe, shall neuer put
 vs out of our heads hands whose me
 mberes we are, & therfore receiuing of
 his spirit as we doe, we cannot but
 bring forth y frutes thereof, though
 now & then the fleshe saye vs. But
 the lord, euē our lord be praised whi
 ch is moze strong in vs then he whi
 ch is in y world: he alwaies putteth
 vnder his hand y we lie not still no2
 shal do as y reprobate, whose pietie is
 as y moznig dew, soone come & soone
 gone: & therfor thei cānot cōtinue to
 y end. Cānot: no they will not if thei
 cold, because thei hate god & his glori
 & therfore al the y seke it o2 set it fo2
 th: wheras y elect loue al me & seke
 to do al men good in god, suspendig

Psal. 12.

Iohn. 6. 10.

Hebr. 3.

Iohn. 5. 6.

Iohn. 17.

Heb. 5.

Rom. 8.

1. Cor. 6.

1. Cor. 1.

1. Iohn.

Psal. 67.

Osc. 6.

A defence

Rom. 14. their iudgements of others, & they
may stande or fall to the lord and
not to them.

Hether to oute of this one place of
Paul to the Ephestians, if the matter
of election and p̄destination be so
fully sette forth, to goddes glory and
to the comfort of his Church: howe
may we suppose is this matter sette
fourth in the whole body and booke
of the canonicall scripture: whereto I
had rather send thee good reader,
with this candell light whiche
I haue nowe geuen thee
then in a matter so ma-
nifest to make more
a doe then needeth.

An other treatise

of election and freewill by

J. bradford.



That there is and al-
waies hath ben with
God, even befoze the
wozld was made, an
election in chzist, of al
those y shalbe saued,
many places i y scriptures do teach:
as to y Eph. i. rom. 8. 9. 11. 1. Thes. i.
Math. 20. 22. 24. Mark. 13. Mt. 1.
Act. 13. Phillip. 11. Luke. 10. 18. Apoc
3. 13. 17. 21. 22. Yhon. 6. 8. 10. 13. 17. And
almost euery where in the new testa-
ment. In no case therfoze it maye be
denied of anye y is godly, although
he cannot attaine to gods wisdom
Justice, and mercye in it, For that Exod. 33.
were to see goddes soze partes. We
must graunt it therfoze because the
wozd of god doth not onely teach it,
but also it standeth with the very na-
ture of god, that to him not onely
men, but all thinges also that haue
ben o2 shalbe soz euer, i al creatures
are not onely certaine, but so cer-
tain.

of election

faune, that they cannot but be accordingly, & serue his pꝛouidence: soꝛ els god were not god, if any thing were, hath ben, oꝛ could be withoute his knowledge, yea certain knowledge: which knowledge in god maye not be separated of anye man from his wisdom, & so not from his will, except we wold make two gods, as did the manichees, one the authour of al good, and another the authour of all euil, both which (say they) were eternall & without beginninge. Which their opinion is denelish & against þe woꝛd of god most manifestly, which affirmeth in many places that there is no mo gods but one, oꝛ any other that haue power to do good oꝛ euill absolutly, oꝛ of theselues. But lest some men which are to curious should hereout gather, that then all thinges come by fatall necessitie, as the Stoikes thought, oꝛ by compulsion and coaction, as other thinke, and therefore saye they, all goddes pꝛeceptes requiring that which we cannot doe, are in vaine: I thinke it

and freewill.

It good to speake some thing hereof.

Fyſt the Stoikes oppinion is to be condemned as concerninge fatall necessitie, ſoꝛ that it tyeth and byndeth god to the ſeconde cauſes, and maketh hym, which is a moſt free agente, bounde and tyed, ſo that he cannot worke but as the ſeconde cauſe mouethe hym. Foꝛ they did Imagyne a perpetuall connerſion and knyttinge together of cauſes by a perpetuall order whiche is conſayned in nature, where as we ſhoulde certayneſe knowe that it is God whiche is the ruler and arbyter of all thynges, whiche of hym wylſedome hath ſoꝛeſene and determyned all thynges that he wyl doe, and nowe of hym power doeth in hym tyme putte the ſame in execution, accoꝛdinge as he hath decreed wpth hym ſelfe. Herein to tarpe anye longer I nede not, ſoꝛ that I thinke there be none nowe whiche bee of this oppinion, to attribute thinges to fortune, a word vnſemly foꝛ Chꝛiſtians.

Aganſt the
Stoikes fa-
tall nece-
ſſitie.

A. b.

Secondly

Secondly, that al things are done by coaction or compulsion, is false and oute of goddes pꝛouidence and pꝛedestination cannot be gathered or maintained, soꝛ there muste be a differēce put betwen necessity and cōstraint. All things that haue bene done, be or shalbe, in consideration of gods pꝛouidence, as it is with god, are of necessitie, but yet not of compulsion or cōstraint: As soꝛ example you shall see that necessitie is one thinge and constrainte is an other thing. God is good of necessitie, but who now will say then that he is so by coaction or enforced thereto: The deull is naught of necessitie, but not by coaction. Good men do wel of necessitie, but not by cōpulsion. Wicked men do euill of necessitie, but not of constraint. A thinge y is done willingly, is not to be said to be done by constraint. God is good willingly, but not by compulsion. The deull is naught willingly, but not of enforcing. Good men do good willingly, but not cōstrainedly. Wicked men doe transgresse willingly, but not com,

and freewill.

compelled. So y^t it is playne, though
al thigs be done of necessitie, yet are
they not of compulsion and enfor-
cement. By reason wherof, a mā that
wilbe diligent in lookinge hereon,
may se matter enough to purge god
from being the authour of all euill
o^r of any euill: although he be the
authour of all thinges and of al ac-
tions, whiche are to be construed
acco^rdinge to the will of the doers:
and so maye we see one Action to be
both good & euill in respecte of gods
will and Satthans will. For in as-
much as a thing is done acco^rdinge
to gods wil, the same is good, so^r his
wil is good. And in asmuch as a thig
is done acco^rding to Satthans wil, it
is euill because his wil is euill.

But now to the thirde thing, that
is, whether gods p^rcepts requiring
that which is not in our powers, be
frustrate o^r no, although al thinges
are done of necessitie and by goddes
p^rouidence. To the vnderstandinge
hereof. ii. things are to be cōsidered.
First y^t we must thinke of god, not
as he is in hym selfe, but as by his
wo^rd

of election

woꝝd he teacheth vs. Secondly, the
state of man befoꝛe his fall is to be
compared with the state of man pꝛe-
sently, as he is now broughte into
this woꝝld. Foꝛ the firste, although
it be most true that to god al things
are so certaine as befoꝛe is spoken:
yet in that god hath opened to vs by
his woꝝde so much of his will as we
shuld wth diligence serch and obserue,
we maye not thinke otherwise, but
that whatsoeuer is done agaist that
woꝝde, & same is sinne & euell in him
whosoever he be & doth ther agaist:
although the same transgressiō god
doth & can vse to serue his pꝛouidēce
accoꝛdingly. Of which pꝛouidēce we
may not otherwise iudge, then bys
woꝝd geueth vs leaue, & is, we must
doe nothings to serue it, but as bys
woꝝd teacheth. If Adam had ben ru-
led hereby, then he had not eaten &
aple: foꝛ in that he obeyed not the
woꝝd of god, which he knewe, easi-
ly we may perceane, that he dyd not
eate the aple to obey gods pꝛouidēce
whiche he knewe not. So that eu-
dent it is, Adams fall to be sinne and
euill

and freewill.

euill, and he him selfe with the serpent to be þe author therof, god not allowyng or approuinge the euell. which is to be construed accoꝝdinge to the will of the doer, which will in Adam was naught, although the action god turned to serue his prouydence, therby setting forth his wonderful wisdome, power, & goodnes: whereat we ought rather w reuerence to wonder, then by wandering further then becometh vs, to cal into question, why god did so. Whiche why, no man is able to vnderstand, & therfore we shuld biode our busye bꝛaine sꝑt downe, and not to couet a gaine to be like to god as Adam did, and therfore he fel so foule as he did.

For þe second mans state, I meane before his fall, & his state now, thus let vs thinke, namely þe god made mā after his Image, þe is, endued man w a soule immortal, wise, rightuoꝝ, & holy: for þe Image of god is not coꝝcerning the body, which man hath coꝝmen with the beastes of the earth, but it is from aboue and of goddes byething. So þe Adam transgressing
godes

gods precept, did not according as he should and might haue done, but according as he should not haue done, and mighte haue auoided, if that he had not receiued the perswasion and counsel of the Serpente. Which god permitted him to doe, thereby to declare, that perfect Justice, wisdom and holines, is not nor cannot be in any creature, which is not god also, and therefore Christ being god was made man, that in man there might be this perfection and iustice, which is in Christ oure lord, and in Adam we could neuer haue had. Which wisdom of god we shall Joyefully one day behold, yf we will now we re- straine our busye byaine and curiositie, from serching further then we should doe. But to retorne againe, Adam (I say) being made after gods Image, which he receiued for vs all, to haue deriued the same vnto vs all by naturall propagation, by transgressing the commaundements, lost and mangled so the same Image of god in himself and in vs all, that for mortallitie came death, for wysdome came

and freewill,

came foliſhnes , ſoꝛ rightuouſnes
came vnrighuouſnes, ſoꝛ holynes
came coꝛruption, concerning goddes
Judgement and in goddes ſight: al-
though there remained in him, con-
cerninge mans Judgement and the
ſight of the woꝛlde, liſe, wiſedome,
rightuouſnes and holynes, þ which
all we by pꝛopagation doe from our
mothers wombe receiue: ſo that we
may well ſee our ſtate now to be far
from the ſtate, we had befoze Adams
fal, and therfoze gods law requireth
nothinge of vs but that which was
in our nature befoze the fall, whiche
we ſe is impoſſible ſoꝛ vs to paye ac-
coꝛdingly, and yet god not vniuſt, in
that he asketh of vs nothiſg therby
but the ſelfe ſame thinge whiche he
gaue vs in our creation. The lawe
then and the pꝛeceptes of god were
geuen after the fal of man, not that
man ſhould thereby get liſe, and the
thinge whiche was loſte by ſynne
(foꝛ the bleſſed ſeede was pꝛomiſed
ſoꝛ the recouerig hereof, and to him
that partained) but that man by it
might know ſinne, and what he had
loſt

of election

lost, therby to desire moze deeply the
promised seede, by whome as we be
receaued, so our enills be not impu-
ted, and that we being renued by his
holy spirit and newe seede, shuld as
newe bozne babes desire, and by will
beginne to do the lawe of god, which
after our deliuerance fourth of thys
corrupte bodie and man of synne by
death, we shall without all let fully
accomplishe, & at the length receiue
the bodie, to be spirituall (as Paul
saith) and holie, ready to obey and
serue the spirit, as an helper rather
then an hynderer. Oh happye daye
when wilt thou appeare?

By this whiche I haue alreadye
spoken, I thinke the diligent reader
may se, how that there is election of
gods chldren, & how that gods pro-
vidence stretcheth it selfe to al thin-
ges, so that al things in respect ther
of come of necessitie, but yet nothing
therby to be done by constraint and
enfozement: wherthroughe god is
sene to be the authour of al things &
yet of no euill or sinne.

The state of man befoze his fall &
after

and freewill.

after, with the cause of gods lawe & precepts geuen to man, I haue bryefly touched. Nowe it resteth that I should speake some thing of freewill, what it is, and howe farre we maye graunte that man hath free wyl.

What this may be vnderstand: as I would haue the ende wherefoze god gaue his law to be considered, namely not for mā to get thereby eternall life which appertained to h^y promised sede, but to shewe mā what sinne is & what by syn he lost, that he might by his vnhabilitie be dzien to desier of very necessity, h^y promised Messias, and so by him to receyue the spirit, wherethrough being regenerate he might learne to loue the lawe, to take it as a directorie & rule to liue by, and to hedge in his old man frō controllinge: this geare (I saye) as I would haue it considered, yf we wil vnderstand mans freewill, so would I haue this marked, namely the difference betwixte the life whiche we losse & had in our first creation, and now haue by birth befoze regeneration. In our firste creation we had a

D. i.

life

of election

life, not only wth the creatures, but al
so wth god, whiche life vtterly Ada
lost, as he declareth by the runnyng
awaye to hyde him selfe from god.
And this he lost fo^r vs also, aswel as
fo^r him selfe: in respect whereof the
scripture calleth vs deade. Concer
ning this life therfore that is wth
god, we haue no wil at al, much lesse
any fre wil. Fo^r how can a dead man
haue any wil? The wil therfore we
haue, is onely fo^r this life and wth
men, that is, it is not good and free
but in respect of men: and in this life
in respecte of god and life wth him,
all our wil is as we are, even dead:
yea and the wil we haue fo^r this pre
sente life, if a man will consider the
god of this world, and howe we are
his slaues by birth and continually
tyll we be regenerate, and how readi
ly our affections are to serue his pur
pose, I thinke none will saye other
wise but that man: will vnregene
rate is none otherwise fre, then plea
seth his maister, who muste needes
serue spite of his head, our god: and
therefore all to be done by gods pro
uidence

and freewill.

uidence, as I saied befoze, withoute any imputation of euill to our good and most holy father. Yea but (saith one) what frewill hath man that is regenerat? This will I briefly shew when that I haue spoken of Justification, & which pcedeth regeneration: from whom we may discerne it, but not deuide it, no moze then heat from the fyre.

Justification in scripture is taken for the forgeuenes of oure sinnes, & consisteth in the forgeuenes of oure sinnes. This is onely gods worke & we nothing els but patientes & not agentes. After this worke, in respect of vs and our sense, commeth regeneration, which altogether is goddes worke also. For as to our first byrth we bring nothinge (bring quoth I: yes we bring to let it, many things but to further it nothing at al) so do we bring nothing that can helpe to our iustificatio: as S. Austen ful wel saith: he that made thee withoute thee, shall he not iustifie thee wythoute thee: whiche the papistes haue peruertered, reading it affirmatiuely,

R. II.

With,

Of election

The papistes reade thus without interogation.

quiescit te sine te, non Iustificabit te sine te.

He that made thee without thee shall not iustifie thee without thee.

That is, without thy helpe, thy works, thy worthines.

without interregation, as though we brought some thing to our iustifying: where as it (I meane iustification) is a much more excellent worke then \hat{y} worke of our creatioⁿ, and therefore to arrogant are they, whiche will not geue al to god in it, as they doe in their creation. Good men flee from that pride, and are content to geue no lesse to god iustifying & regenerating them, then they do to their parentes for their first generation. Afore we be Iustified and regenerated of god, we are altogether dead to god and to al goodnes in his sighte, & therfore we are altogether patients til god haue wrought this his only worke, iustification & regeneration. Whiche worke in respect of vs and our imperfection and falles, in that it is not so full and perfect but it may be more & more, therefore by the spirit of sanctification, whiche we receiue in regeneration as the seede of god, we are quickened to labour with the lord, and to be more iustified, that is, by faith & the fruites of faith, to our selues and others

and freewill.

thers to declare the same, and so to
increase from vertue to vertue, from
gloze to gloze, haue alwaies newe
to haue oure feete washed, although
we be cleane not withstanding.

Now to the question. A man rege-
nerate (which we ought to beleue of
oure selues, I meane that we are so
by our baptisme, the sacrament ther
of requiring no lesse faith) a man I
say regenerate, that is, bozne of god,
hath the spirite of god. And as a mā
bozne of fleshe & bloud hath the spirit
therof, wherby as he cā stirre by him
selfe to doe moze and moze the dedes
of the fleshe; so the other can by the
spirit of god in hym, stirre by in him
selfe the gistes and graces of god, to
glozifie god accordinglye. Howbeit
heare let vs marke, that as the olde
man is a perpetuall enemye to the
newe bozne man: so accordinglye to
his strength, the woakes of the new
man are letted and made vneffectu-
all. Therefore god hath taught vs to
pray, and promised his help, which
be commonly in maner geneth by y
crosse: wherby y old man is weakened

Q. iii.

and

Of election

and the new receiveth strength more
and more, by a dissolution and
an better destruction of the olde man
by death, that it might go to god fro
whence it came, and to his home eve
n heaven, where in the last day it shall
receiue the olde Adam, now so scho-
led, that it will neuer more be but a
moste faithfull frende to serue and
praise the lord for ever more.

Thus haue you now, what free-
will the regenerate children of god
haue, for whose sakes the gospel and
sweete free promises are geuen, and
to the regenerate new mā they pro-
perly do pertaine: As both the law,
with al comminations, and the con-
ditionall promises (I meane promi-
ses hanging vpon condition on oure
worthines) pertaine properly to the
olde and vngenerate man, so that
when he kicketh, he must by them be
bydded and kepte downe: when the
inwarde man woulde be comforted,
he must haue, not the law nor her cō-
minations and cōditional promises,
but the gospell and her moste sweete
free promises. So shal we walke nei-
ther

and freewill.

ther on y right no2 on the left hand,
but kepe the righte waye to heauen
ward, euen Christ our lord and cap-
taine, as his souldiours, seruantes,
and liuely membets, neither dispa-
ring no2 carnally liuing, but fearing
and reioysinge as is appertaininge
whiche God graunt for his merces
sake, Amen.

And thus my dearely beloved, I
haue sent to you b2esly my mind here
in according to your desire. Because
I haue had little time and manye o-
ther lettes, I shall hartely pray you
to take this in good part, & with the
moze indifferencie and attention to
read it, for my desire was to write ful-
ly and spedely, therfore it perchance
hath the moze obscuritie and defec-
teth a frendely reader, construe
inge all to the best, and b2o-
therly admonishyngs
where cause maye
appeare,

A BREIFE SVMMME OF THE
doctrine of election and predestina-
tion.



Gods foresight is not the
cause of synne or excu-
sable necessitie, to blam
that sinneth. The dam-
ned therefore haue not
nor shall haue any ex-
cuse because god foreseeing their con-
demnation through their own sinne,
did not drawe them as he doth his e-
lecte, vnto Christ. But as the electe
haue cause to thanke god for ever for
his greates mercies in Christ: so the
other haue cause to lamente their
owne wilfulnes, sinne and contem-
ning of christ, whiche is the cause of
their reprobation, & wherin we shuld
loke vpon reprobation: as the onely
goodnes of god in Christ is the cause
of our election and saluation, wherin
we shuld loke vpon gods election. He
that will loke vpon god or any thing
in god, simplie and barely as it is in
god, the same shalbe starke blynde.
Who can see godes goodnes as it is
in god: Who can see his Justice as it
is

A breife summe

is in him: If therfore thou wilt loke
vpon his goodnes, not only loke vpon
on his woꝝkes, but also vpon his
woꝝd: euen so if thou wilt loke vpon
his iustice do the like. When shalte þu
see that election is not to be looked on
but in chꝛist, noꝝ reprobation but in
sinne. When the second cause is suf-
ficient, shuld not we think that they
are to curious þu wil runne to search
the first cause, farther then god doth
geue them leaue by his woꝝde: The
which first cause, because they canot
comprehēd, therfore do they deny it.
God be mercifull vnto vs foꝝ his
names sake, & geue vs to loue & lyue
his truth, to seeke peace & pursue it.
Because god of his goodnes, foꝝ the
comfoꝝt of his childꝛē, and certaintie
of their saluation, doth open vnto
them some thinge the fyrste cause of
their saluation, that is, his goodnes
befoꝝe the beginning of the woꝝld, to
be looked vpon in Chꝛist, a man maie
not therfore be so bold as to wade so
in condemnation farther then god
reueileth it. And foꝝ as muche as he
hathe not reueiled it but in synne,
ther,

marke this
well and
be not to
curious,

A breife summe

therfoze let vs not loke on it other-
wife. Seke to be deliuered frō synne
and feare not reprobation : but yf
thou wilt not, thou shalt fynde no
excuse in the last daye . Say not but
thou art warned.

To the former meditations and praiers, for
your further comforte and godly exercise,
you maye ioyne those moſte godlye and
comfortable meditations whiche are an-
nexed to his booke lately imprinted agaiſt
the feare of death.

Printed at London

by Rowland Hall, dwelling in
gutter lane at the ſygne of
the halfe Eagle and Key.

1562.

Faultes escaped in the printing.

- I**n A. the 7 leafe second side. 19. line,
foz thou louest, read thou lousdest.
C. 3 leafe, seconde syde. 13 lyne, foz is
reade are.
C. 6 leafe second side. 10 line, foz thy
rede they. And in the 15 line, foz ma
licousnes reade maliciousnes.
D. 3 leafe, seconde side. 4. line, foz
daube reade dzeffe.
D. 6 leafe seconde syde. 25 lyne, foz
fwing reade fwyng.
E. 2 leafe first side. 8 line, foz afflicti
on reade affliction, and in the. 15.
line, foz was, reade wast.
E. 3 leafe second side. 12 line, foz dis
pzaier, reade despair.
F. 3 leafe, second side. 6 line, foz bel
pes, read helples. *leaf 1.*
F. 4 leafe second side. 14 line, foz thy
wilt, reade the will.
G. 6 leafe first side. 12. line foz diddest
geue, read hast geuen.
G. 7 leafe fyrst side. 9 line, foz faith
ful, read fatherly.
I. 7 leafe firste side. 6 line, foz profes
sion read perfection.
I. 8 leafe seconde syde. 26 line, foz *leaf 7*
me, reade my.

A PRAIER FOR THE

faithfull afflicted in Fraunce for the gospel.

O Mercifull father, who neuer doest
for sake suche as put their trust in
thee: stretch forth thy mighty arme
to the defence of our brethren and neigh-
bours in Fraunce, who in their extreme
necessitie crye for comforte vnto thee:
pzeuent the cruel deuise of Aman, staye
the rage of Holophernes, bzeake of the
counsel of Achitophel, Let not the wic-
ked say, where is nowe their god: Let
thy afflicted flocke seele pzeient ayde &
releife frō thee (oh lord): loke downe vp
on them with thy pittifull eye from thy
holy habitation: send terrour and trem-
blyng amonge their enemies: make an
ende of their outragious tyranny: beat
backe their boldnes in suppressing thy
truth, in destroying thy true seruantes,
in defacing thy glozy, and in setting vp
Antichrist. Let them not thus pzeoudly
aduance themselves against thee and
against thy Christ, but let them under-
stand and seele that against thee they
fight. Pzeferue & defende the vine whi-
che thy right hande hath planted, and
let all nations see the glozye of thyne
anoointed, Amen.

Require to have the father present with
the child & witnesses & then direct your
words to him, or in his absence to one of the
witnesses saying

Do ye present this your child [or this child] to
be baptized, requiring to have it ingrafted in
the church as a member of the same.

The Answer yea.

Then make confession of that faith wherein
ye require to have it baptized.

Let him rehearse the articles of the
Creede

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